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REASON THE HANDMAID OF
FAITH.

IT has been said, and too readily allowed, that reason and faith are so opposed to each other, that they cannot subsist together. But this assertion is alike dangerous and groundless. For faith, by which I would understand the great truths of the Gospel, and the whole substance of revelation is in reality the very perfecting of reason, as reason is the handmaid of faith.

Reason accompanies us in our search after the truth, as far as it can go; and affords us abundant helps in separating the true from the false; and it is only when reason has reached its utmost limits, that we are handed over to faith, which stands by the gracious appointment of God ready to receive us, and carry us on to perfection. We may not however forget our obligations to our first companion. It is reason, that has been implanted within us to distinguish the man from the brute, and be our guide in the common concerns of life. It is by the aid of reason, that we detect errors, and, ordinarily speaking come at the knowledge of divine truth. It is by the aid of reason that we prove the Bible to be an authentic revelation from God, that we examine the credentials of our Lord, and perceive, that they bear the seal and impress of heaven, that we establish the credibility of his miracles, the fulfilment of prophecy, the fitness and fullness of his precepts, the perfection of his

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example, the sufficiency of his spiritual provisions, and the richness and certainty of his rewards; and finally arrive, though by a different road, at the same conclusion with the good centurion, that "truly this is the Son of God." Far be it from me to disparage the use of reason in our religious conduct. It is our only safeguard under the divine blessing against the seducing inroads of enthusiasm on the one hand, and the bold and groundless assertions of infidelity on the other. St. Paul expressly calls our most holy religion "a reasonable service" and wills us to "pray" not only "with the spirit," "but with the understanding also." Nay, on one occasion, he appeals directly to our reason, "I speak" says he, "as to wise men—judge ye what I say."—My only object is to set down the boundaries of reason, to shew where reason stops, and where faith begins, and takes up what reason has left unfinished. I would take away nothing, that is really within the sphere of reason, and only warn my readers not to fancy that all things are within that sphere, "even the hidden things of God." "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven," answers the wise man, "what canst thou do? deeper than hell, what canst thou know?"

Shall we then be still doomed to hear the worn-out plea of the infidel, that what I cannot understand, I will not believe?

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We are assured, that we live—but how we live, we know not. Shall we then disbelieve our very existence, because we cannot comprehend by what means that existence is supported? All nature is but one vast mystery—and yet who ever doubted, that there was a world peopled with its countless tribes of inhabitants, and cloathed with its varied herbage, because he was unable to explain, how the former “live and move and have their being,” or the latter sprang from the ground? Were we taken to view a work, that was said to combine all the power and ingenuity of the wisest of men, should we not look for much in it above the comprehension of common minds? And if this would be the case in the work of a person superior to ourselves, how much more in His work, who is all perfect, before whom “the wisdom of the wisest is as foolishness, and nations are counted but as the dust of the balance?”

Let me carry the argument somewhat farther. If we are forced to confess—nay, and to act on this confession, that there are many things in the natural world, that we cannot comprehend, and yet must believe, is it any ways extraordinary that there should be things mysterious, things above our comprehension in the spiritual? And is it not an argument in favour of a revelation purporting to come from above, that in speaking of spiritual things, it delivers much, that is above our reason, and matter only for the exercise of faith? It would be well if this consideration were allowed to have its just weight on our minds. It is the master-key, as it were, to the knowledge of divine truth. It preserves the man in the full and legitimate exercise of his reason, whilst it points out the necessity and reasonableness of faith. Under its saving influence the man ceases to be the philosopher only by his being raised unto the Christian. In things within his reach he still trusts to the de-

ductions of his own reason. In things beyond, he strengthens the weakness of his reason by the more full discoveries of faith. To the natural, if the term may be allowed, he thankfully adds the doctrines of revealed religion. To the contemplation of these he approaches in all the humility of a child, conscious of his own present insufficiency for things so far above him, ready to be taught of God, and fully prepared to believe implicitly all that is contained in his most holy word. His reason leads him to the door of the temple which is opened by faith; and he enters in, and beholds the glory of the Lord.

But if pursuing a different course he deems his reason to be a judge not only of the authenticity of holy Scripture, which it is; but of its truth, which it is not, and in its very nature can never be—if he is previously resolved to believe nothing which he cannot bring down to the comprehension of his limited faculties, even though it be found in what he allows to be the word of God—I will not hesitate to say that such a person can never become a Christian in the full and legitimate sense of the term. He may strip the Gospel of all its distinctive doctrines, and call what remains, and he is pleased to accept, Christianity—but such was not the religion of which our Lord spake when he said, “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes,” for it is among “the wise and prudent,” among men possessed of worldly wisdom, and a high conceit of their own proficiency, and not among the “babes,” the humble, and the diffident, that this finds its chief support. Neither was this the religion of which the Apostle declares, “we speak not the wisdom of this world, nor of the princes of this world, but we speak the wisdom of God in a mystery,” for this rejecteth all mystery, and

standeth only in the wisdom of man. Far different from this is the Gospel of Christ, "that hidden wisdom, which God ordained before the world unto our glory"—and far different from this must be the religion of its followers, and the preaching of its faithful ministers; they, if they would retain that glorious title, must still preach (as the very perfection of reason, as truths, which we could never have known, had they not been revealed, but which when revealed, are found in no ways contrary to our reason, only above it—) a spiritual God, mysteriously existing in three undivided persons—must still preach the incarnation of the Son, and the sanctifying graces of the Spirit—must still "preach Christ crucified, unto the Jews a stumbling-block, and to the Greeks foolishness, but unto them that believe, Christ the power of God, and the wisdom of God."

C.

June 7, 1821.

To the Editor of the Remembrancer.

SIR,

IF the following observations should be thought deserving of a place in your valuable miscellany, you will oblige me by inserting them.

In the Hulsean lectures for 1820, Mr. Benson has, in my opinion, very ably discharged the laborious duty which he had undertaken, of preparing in the course of one year twenty discourses, fit to be delivered before a learned university, and to be submitted to public criticism. His considerations upon the Evidences of Christianity, which occupy the principal portion of his volume, are highly interesting and important; but there is one point on which I am disposed to differ from him, and do so with the less scruple,

as by its controversion his main argument will not be materially affected.

In the third discourse, Mr. B. introduces his subject from the message sent by John the Baptist to our Lord, Matt. xi. 2—5. In examining this text, he is inclined to reject the usual interpretation, that the Baptist's sole design on this occasion, was to induce his disciples to follow Jesus Christ; and adopts the explanation given by the author of the questions which stand among the works of Justin Martyr, attributing the enquiry to a doubt in the Baptist's own mind; which Mr. B. supposes to result from a want of confidence, either in those who had already informed him of the miracles of Jesus Christ, or in the identity of the person by whom they were performed. This appears to Mr. B. to be a sufficient explanation of the difficulty arising out of John's previous acknowledgment of Jesus as the Messiah.

The alternative of the Baptist's enquiry seems to me to be decisive against this interpretation. "Art thou He that should come, or do we look for another?" John had already borne witness, and directed the public attention to Jesus, as the Christ. He had also been informed of His entrance upon His ministry, (John, iii. 26.) before he was himself cast into prison (24.), and had taken that opportunity of again giving testimony to His character and office, while he confessed his own inferiority. If any doubt then, could have arisen in his mind concerning the mighty works of which he heard or the identity of the person who performed them; yet he could not but have been convinced that his successor and superior was already arrived; and there could be no room for the future expectation implied in the question, *ἢ τίς ἐστις προσδοκῶν;* Mr. Benson finds an objection to the usual interpretation of this passage, in the circumstance of our Lord's special direction to the mes-

sengers to return to John with His answer: "go and shew John again those things which ye do hear and see," &c. This form of expression, he conjectures, would scarcely have been used by our Saviour, who knew the thoughts of men had He not been assured, that the satisfaction of the Baptist himself was principally intended.

The consideration of this divine intuition will be equally serviceable to my view of the case, which is this. John, being in prison, had not, it may be supposed, the privilege of conferring with the large body of his disciples; but being informed by some of them, (Luke, vii. 18.) who were admitted to see him, of the wonderful acts reported to be done by Jesus Christ, and knowing that the prophets had foretold these things concerning Him; selected two (*δύο τινας*; as St. Luke expresses it) who might make themselves personally acquainted with Jesus, witness His miracles, be instructed by their own master in the correspondence of these miracles with the predictions of the prophets, and thus be qualified as apostles to the rest of the followers of John, to convince them of the propriety of joining themselves to the long-expected Saviour of the world. Our Lord knowing what was in the mind of John, gave exactly the answer that was desired, and afforded to the forerunner the best means of impressing his injunctions on those, who had hitherto been his followers. It might add to the force of this explanation, if we were certain that St. Matthew wrote in the second verse of this chapter "*τα ἔργα τοῦ Χριστοῦ*," and not as some copies have it "*τα ἔργα τοῦ Ἰησοῦ*:" for as that evangelist never uses the word Christ singly to denote the person, but only the office of our Lord, if the former could be established as the true reading, the sense might then be, that, "John heard in the prison the works of" the "Christ;" that is to say, he heard that Jesus was then

actually performing the miracles which designated Him to be the Christ foretold by the prophets. That, therefore was the precise time for satisfying any doubts, which his disciples might have concerning Him.

As to the nature of those doubts, exclusive of peculiar attachment to their present master; I think, we may find it in the discourse of our Lord after the messengers of John had been dismissed, wherein He blames the Jews for rejecting the Baptist on account of his austere, and himself on account of His social habits. The contrast would be a great stumbling-block to the disciples of the former, when they were to transfer their attention from one teacher to the other; and this is perhaps alluded to at the end of our Saviour's answer to the messengers. "And blessed is he who-soever shall not be offended in me."

Taking this view of the question, I cannot be so surprised as Mr. Benson expresses himself to be, that he has looked in vain either in the majority of the fathers or the more modern commentators, for the opinion which is given in the works of Justin Martyr; the plain way of accounting for which is, that the opinion is evidently wrong.

Before I conclude, I wish to give a hint to Mr. Benson (for whose talents and industry I feel the highest respect) against inaccurate quotation.

In his thirteenth discourse, p. 338, he says, "I bring my body under subjection," says St. Paul, 1 Cor. 9, 27; and then, lest we should foolishly misinterpret his meaning, or conceive that he gloried in his own strength, he immediately adds, "yet not I, but the Spirit of God which is in me." St. Paul adds no such thing; but it is obvious whence the mistake originated.

I am, Sir, &c. &c.

BIPARY.

May 19, 1821.

ANTIQUITIES OF THE JEWS.

To the Editor of the Remembrancer.

Sir,

IN a review of Brown's *Antiquities of the Jews*, contained in the *Christian Remembrancer* for December last, it is very justly observed that many customs enjoined to that extraordinary people, though they may seem unaccountable in themselves, are found to be perfectly rational, when it is considered that they were directed against the superstitious customs of heathen idolatry. It was certainly one great object of the law to keep the children of Israel as distinct a people as possible; and to guard them against contracting the impure and disgusting habits of their neighbours: and I make no doubt that if we could obtain a perfect account of all the religious opinions and practices of the Egyptians, Canaanites, Phoenicians, and other nations with whom they were connected, we should be able to elucidate, in the most satisfactory manner, the reasons of the minutest particulars commanded in the Mosaic code. But in the review, two instances are adduced illustrative of the truth of this general remark, in which the prohibition uttered to the Jews strikes me as grounded upon a different reason to that alleged, and I trust you will not charge me with captiousness for taking the liberty of making these remarks.

The first is, the order to abstain from eating blood, which the reviewer says was given "because the blood was accounted by various heathen nations the food of demons, with whom they thus had communion, and became prescient of futurity." But, Sir, was not this prohibition issued by the Almighty himself, in an age of the world when demon-worship was unknown? and the reason of it afterwards expressly assigned? It was a limitation of the use of animal food, when flesh was first permitted as the sustenance of man. Gen. ix.

3, 4. "Every moving thing that liveth (declared God to Noah and his sons,) shall be meat for you. But flesh with the life thereof, which is the blood thereof, shall ye not eat." The prohibition is repeated under the Levitical law, with this important addition. "I have given it (sc. the blood) upon the altar, to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." Levit. xvii. 11. Is not the reason then for disallowing the eating of the blood clearly such, as none but a Socinian or Infidel can deny? because it was peculiarly consecrated to a purpose of the highest religious import; representing the great doctrine of vicarious satisfaction, and typifying the blood of that sprinkling by which the sins of the world are taken away.

It is observed again, "If the Israelites were forbidden to sow their fields or vineyards with divers seeds, it was to counteract the superstitious custom of thus propitiating Bacchus, Ceres, and other rural deities." But is there not an anachronism in this remark? According to the chronology of the learned Shuckford, the Cretan Jupiter was contemporary (or nearly so) with Moses; therefore Bacchus and Ceres, with the other deities of Grecian and Roman mythology, could not have begun to be worshipped as gods at the time of the delivery of the law. The prohibition of the use of mingled seed, together with two others contained in the same verse (Lev. xix. 19.) appears to have been directed against some other superstition. Dean Spencer supposes that they had reference to the customs of the Zabii and Amorites, and probably in addition to this, they might be designed as generally emblematical to the Jews, of the impropriety of holding intercourse and uniting themselves by marriage with idolatrous nations.

I am, Sir, yours, &c.

C. P.

STATE OF MAN BY NATURE.

To the Editor of the Remembrancer.

Sir,

IN reply to your correspondent OXONIENSIS (in your Number for June) I shall not enter into any argument: but request the favour of you to lay before him a note from Macknight, on Eph. ii. 8., and a passage from Bishop Butler. (Sermon on Repentance.)

"Nature often signifies one's birth and education; Gal. ii. 15.—*We who are Jews by nature.*—Also, men's natural reason and conscience; Rom. ii. 14.—*The Gentiles who have not a law, do by nature the things contained in the law.*—Also, the general sense and practice of mankind; 1 Cor. xi. 14.—*Doth not nature itself teach you, that if a man have long hair, &c.*—Also, the original constitution of any thing; Gal. iv. 8.—*Who are God's by nature.*—Also, a disposition formed by custom and habit: thus Demetrius Phalereus said of the Lacedæmonians, *φύσιν βραχυλογον ὁ Λακωνίς*—*The Lacedæmonians by nature speak shortly.* In the passage under consideration, nature is that second corrupt dead nature which men form in themselves, by habitually indulging vicious inclinations; for the Apostle speaks of men's being by nature children of wrath, as the effect of their having their conversation in the lusts of the flesh."

"We should learn to be cautious lest we charge God foolishly, by ascribing that to HIM, or the nature HE has given us, which is owing wholly to our own abuse of it.—Men may speak of the degeneracy and corruption of the world according to the experience they have had of it; but Human Nature, considered as the Divine Workmanship, should be treated as sacred: for in the image of GOD made HE MAN."

I shall only add, that the passage he has quoted from the article on "Enmity to God by Nature," is

not thought by myself, on re-perusal, or by others who have seen it with me, to be really obscure, if compared with either what had preceded, or what follows it; and I submit the deciding upon that to your candid readers.

I am, Sir,

Your very humble Servant,
N. R.

June 4th, 1821.

ON THE STATE OF MAN BY NATURE.

To the Editor of the Remembrancer.

Sir,

I OBSERVE that two of your correspondents take very different views of the subject of Original Sin, and the State of Man by Nature: and I am induced to make these remarks upon the arguments by which each supports his own opinion, as it appears to me that they advance into opposite extremes, and that the real truth of the case will be found to lie in a due medium between the two. I allude to the article of N. R., at page 193, and that of W***r, at p. 260 of the Christian Remembrancer.

The former of these writers argues strongly against the notion of man's being a mere mass of unmixed depravity and corruption. I agree with him in reprobating this doctrine as at variance with the declarations of Scripture, and dangerous in its consequences, when urged in its full and unqualified extent. But in opposing the notion that man is altogether depraved, N. R. seems to deny that he contracts any degree of sinfulness whatever in consequence of Adam's transgression, and thus to involve himself in the error of Pelagius. He says, after quoting some texts on which the advocates of man's total guilt dwell: "These, and other like passages, whatever of actual depravity they may imply, yet have no connecting

cause in them from Adam, so as to make it a necessary intimation that we are totally corrupt, wholly evil, by descent from him." But is it therefore a necessary conclusion, that we may not have derived a *partially* vitiated nature from Adam, may not have descended *some* degrees in the moral scale? N. R. allows very properly that there is much variety and contradiction in the human character, but does not admit that any thing wrong in it is derived by participation in the sinfulness of Adam's fallen nature. Such at least is the meaning which his language conveys to me. And if I have not mistaken his expressions, I am totally at a loss to reconcile his opinion with the declaration of Scripture, that "by one man's disobedience many were made sinners;" (Rom. v. 19.) or with the doctrine of the Church of England; "Original sin consisteth not in the following of Adam; but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil." (Art. 9.)

To come to a right understanding on this subject, these two points require to be settled. 1. Is man born with any inherent propensity to evil? 2. If he is, to what cause is it to be ascribed? Now I think the case so often adduced of infants will enable us to answer the first of these questions in the affirmative; for surely it cannot be denied that infants in many cases manifest signs of a bad disposition and violent passions, at a period before the understanding can be sufficiently exercised to discern the difference between moral good and evil. And I own that I can desire no stronger proof than this for my conviction, that we are born with some seeds of evil implanted in our nature. Nor do I see how, upon the contrary supposition, the Scriptures could talk of

"the sin *within us*," or how we could ever "do the evil which we *would not*," (Rom. vii.) because, if we had no inherent propensity to sin, the will would never have the slightest difficulty in following the dictates of better reason and conscience. Granting, then, that there is such a thing as sin by nature, whence does it derive its origin? Either from the nature given to us by God, or from that which we inherit from Adam. The impugner of the Calvinistic doctrine recoils with justice from the impiety of the former notion: for "God made man upright," (Eccl. vii. 29.) nor is it possible to conceive that he should be the author of sin. We can therefore only attribute the evil that is mixed up in the moral composition of man to something inherited from his first parent: and this we know is not man's original nature when he came from the hand of his Maker; but a derived and secondary one: which circumstance amply vindicates the Almighty from the charge of creating him with a will inclined to evil.

Nor let it be said that this doctrine militates against the notion of man's free will, as if he were under an actual necessity to sin. There is a wide difference between saying that we are prone to evil, and that we are under an irresistible compulsion to do evil. And however our reason may find itself unable to comprehend how the Almighty should make us liable to his wrath for our original sin, with which we are not personally chargeable, yet the difficulty vanishes when we consider that he has provided an atonement, the effects of which are co-extensive with the effects of Adam's transgression. And we must remember too, that the Gospel offers to us the assistance of the Spirit, which (our own good will co-operating with it) enables us to combat the evil principle successfully, and serve God acceptably to salvation.

W***r, in controverting the po-

sitions of N. R., declares himself "of a decided persuasion that man owes every thing to Christ, in opposition to any power of extricating himself from the ruins of the Fall," and thinks it every one's "bounden duty to avow the total corruption of man." This is a no less dangerous extreme of opinion, and I hesitate not to say, unsupported by Scripture. Our Saviour, in giving a description of the various kinds of ground into which the seed of the sower fell, talks of its being received into a good heart, from which expression it is impossible not to conclude, that some good qualities may exist, antecedent to the reception of the Gospel. The tenour too of St. Paul's argument in Rom vii. plainly proves that in the natural man there is not a total enmity to goodness, but a struggle between contending principles: the law of the mind prompting to good, the law in the members drawing to evil: and to whatever extent the latter may prevail, yet the very existence of such a contest is incompatible with the notion, that man is thoroughly and absolutely depraved. Besides, it cannot be denied that there have been instances of virtuous conduct in men who were not blessed with the advantages of Christian knowledge. What are we to think of the many excellent rules of morality which are to be met with in the writings of the heathen philosophers? Of the advances to the notion of the unity of the Supreme Being, which several of them made, even in the midst of the debasing superstitions which prevailed? of the elevated ideas of virtue which they occasionally manifest? in particular of the admirable sentiment of Xenocrates, which I cannot forbear quoting, "Αγνία δ' ἵστί φρονίη οὐσία;" a sentiment closely analogous to that excellent precept of our Saviour, which forbids the first conception of sinful desires in the heart. W***r accounts for the righteousness of the patriarchs, and

for the good that was in the Gentile world, by attributing them to the efficacious working of the Spirit, doing away in part the bondage of corruption: which assertion is, in fact a mere *petitio principii*. With regard to the case of heathens in particular, do not Paul and Barnabas tell the inhabitants of Lystra (Acts xiv. 16.) that "in times past God suffered all nations to walk in their own ways?" which surely denotes that the Gentiles were left to the sole guidance of their natural reason and conscience. And does not St. Paul admit (Rom. ii. 14.) that the Gentiles sometimes do by nature the things contained in the law? by nature—by a principle distinct from the power imparted by the peculiar aid of the Spirit. It will readily be granted, that the light of nature is too faint and feeble to give men a complete rule of conduct, a perfect system of duty, so as to be sufficient without revealed religion and spiritual assistance: but if man, left to its direction, can have *any* views of moral goodness, and be in *any* degree prompted to attain it, surely the hypothesis of his *total* corruption must fall to the ground.

A distinction ought to be made, and carefully attended to, between *positive* and *relative* goodness. That man in his natural state cannot render such a perfect obedience to the moral law, as to be esteemed positively righteous by God, is a truth which no one can feel disposed to question. And in this sense it is perfectly true that "we have no power to do good works pleasant and acceptable to God"—works intrinsically righteous, such as can "make men deserve grace of congruity." But though our strength may not be such as to procure us a meritorious title to acceptance, may there not be *degrees* of virtue, may not men to whom the means of spiritual help have never been vouchsafed, "do things good and laudable when compared with their

powers and faculties, and which will be favourably accepted by a just and merciful God, who will judge mankind according to the degrees of instruction, and opportunities of improvement which have been afforded them?" (Bishop of Winchester on Art. 13.)

It is a favourite argument by which the Calvinistic asserters of the total corruption of human nature attempt to silence their opponents: if you allow man any moral powers, you make grace void, you deny our Saviour the honour of right due to him. But is this a just statement of the case? We admit that there is a partial degree of virtue in men; but we do not admit (nor is it by any means a necessary inference) that men can be justified and attain heaven by their own strength. They still depend entirely upon a Redeemer to be made capable of salvation; and therefore they owe entirely to him their covenanted title to favour, and their hopes of ultimate happiness. They still depend wholly upon the preventing and co-operating assistance of the Holy Ghost, to give to their conduct that character which God requires, and enable them to render a well-pleasing service: therefore they cannot attribute to their own performances any share in the meritorious cause of their acceptance. Did we assert that our unassisted works possessed any thing in the shape of merit, there would certainly be great weight in the Calvinistic objection: but as we expressly reject this notion, as we ascribe the sole *merit* of our salvation to Christ, it cannot fairly be argued that we take diminished views of the mercies of our redemption, that we throw off any part of our dependence upon Him who died for our sakes, or feel less need of the benefits of that expiatory sacrifice, by which the sins of the world are taken away.

Upon the whole, Sir, since the Bible contains expressions which the partisans of both sides of the

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question consider as exclusively favouring their own opinion, since some texts speak of natural evil as inherent in man, and others as clearly imply, that there are some principles of goodness in him: since experience shews, that there is a mixture of virtue and vice in his disposition; is it not most agreeable to truth to believe, that, though he derives a vitiated nature from the fall, he is not an unqualified mass of iniquity; that every spark of the nobler nature with which he came originally from his Maker's hand is not utterly quenched: that the image of God impressed upon his soul is much defaced, but not quite destroyed; that amid all his corrupt propensities some better faculties and desires yet remain within him: but that still in his natural state he is too ignorant, infirm, and prone to sin, to save himself? In maintaining this doctrine (which I trust is the doctrine of the majority of the Established Clergy as well as myself) we hold that safe middle course, which will prevent us from striking on the Scylla of Pelagianism on the one hand, or being engulfed in the Charybdis of Calvinism on the other. And in preaching it, we effectually inculcate the necessity of a Redeemer's atonement; we direct men to come to Jesus, with faith and repentance, for pardon of their sins: and to pray earnestly for the gifts of the Holy Spirit to sanctify and improve them in grace; while we exhort them to make a good use of their natural reason and conscience: to give diligence to make their election sure, and to be fruitful in good works as indispensable conditions of salvation.

I am, Sir, yours, &c.

C. P.

BIBLICAL ILLUSTRATIONS,

(Continued.)

"And Haman answered the king, For the man whom the king delighteth to

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honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour." Esther vi. 7, 8, 9.

"I was earnestly desired to come ashore, to have better proofs of their civility and respect than I could have at that distance; and at my landing was received by all the great men of the town, and conducted with music, and other expressions of pomp and public joy to the Aga's palace. Here I delivered his majesty's letter and present for the Bassa, and also one to the Aga himself. Upon which (after a solemn renewal of the promises before made, relating to our trade and security there), I had the rich vest of crimson and silver put upon me, as a mark of the grand Seigneur's favour and protection. In that dress I was carried through the streets on horseback, set out with a very splendid equipage, and so triumphantly delivered in at the English house in that town." *Sir Henry Middleton's Journal. Harris, vol. i. p. 102.*

"Then all the children of Israel and all the people, went up and came unto the house of God, and wept and sat there before the Lord, and fasted that day until even." Judges xx. 26.

"So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great." Job ii. 13.

"There is a custom peculiar to the Afghans (see p. 66. b. iv.) called Nannawautee (from two Push-too words, meaning "I have come in"). A person who has a favour to ask, goes to the house or the tent of the man on whom it depends, and refuses to sit on his carpet, or partake of his hospitality, till he shall grant the boon required. The honor of the party, thus solicited, will in-

cur a stain, if he does not grant the favour asked of him; and so far is the practice carried, that a man overmatched by his enemies will sometimes go, Nannawautee, to the house of another man, and entreat him to take up his quarrel; which the other is obliged to do, unless he is utterly unable to interfere with effect, or unless some circumstance render his interference obviously improper. This is something like the custom of the Romans, by which a suppliant entered a house and seated himself in silence, with his head veiled, on the hearth. The custom of the Greeks also resembles this now alluded to; thus the behaviour of Ulysses to Circe (*Od. x. ver. 375.*), when he refuses to partake of her banquet, till she has disenchanted his friends, is exactly in the spirit of a Nannawautee." *Elphinstone's Account of Caubul, p. 226.*

"Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south." Job ix. 9.

"Canst thou bind the sweet influence of the Pleiades, or loose the bands of Orion." Job xviii. 31.

"Respecting the symbols of the Mexican months and year, they discover ideas entirely conformable with those of the ancient Egyptians. One of the names of the first month, which began on the 26th of February, was *Quahuitlehua*, or budding of the trees, which agrees much with the word *Kimath*, used by Job to signify the Pleiades, which in his time announced the spring, when the trees begin to move. The symbol of the fourteenth month was expressed by a cord, and a hand which pulled it, expressive of the binding power of cold in that month which is January; and to this same circumstance the name *Titell*, which they give it, alludes. The constellation *Kesil*, of which Job speaks, to signify winter, signifies in the Arabic root (which is *Kesal*) to be cold and asleep, and in the text of Job it is read 'Couldst thou break

the cords or ties of Kesil." *Cullen's Mexico*, vol. i. p. 470.

"The inhabitants of the South Sea islands when they are going to any distant island, and lose sight of land, steer by sun, moon, and stars, as true as we do by compass. They have names for many of the fixed stars, and know their times of rising and setting with considerable precision; and what is more singular, their names, and the account of them, resemble, in many instances, the Grecian fables: they have the twins, or two children, their Castor and Pollux, &c." *Missionary Voyage*, p. 341.

"The Tupuyas celebrated the rising of the Pleiades with songs and dances, seeming to consider them as divinities." *Southey's Brazil*, p. 380.

"Know now that God hath overthrown me and compassed me in his net." Job xix. 6.

"The good man is perished out of the earth; and there is none upright among men: they all lie in wait for blood: they hunt every man his brother with a net." Micah vii. 2.

"The mode of entangling an enemy in a net is frequently alluded to in the Scriptures, the Romans had one class of soldiers called Retiarii, and in the old Mexican paintings we find warriors almost naked, with their bodies wrapped in a net of large meshes, which they threw over the head of their enemy." *Humboldt's Researches*, vol. i. p. 203.

"They abhor me, they flee far from me, and spare not to spit in my face." Job xxx. 10.

"I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my face from shame and spitting." Isaiah l. 6.

The act of spitting in the East is much more detestable than we have any idea of. The Arabs never spit before their superiors; and Sir John Chardin tells us, that spitting before any one, or spitting on the ground in speaking of any one's actions, is through the East an expression of extreme detestation.

Herodotus (in B. Clio) says, the edict of Deioeces also signified, that to smile or to spit in the king's presence, or in the presence of each other, was an act of indecency.

Jonas Hanway, in his travels through Persia, vol. i. p. 203., relates the following anecdote, in corroboration of the above remarks. Behbud Khan had the title of high and mighty minister of ministers and general of Attok, within the frontiers of Turkumania. He was a stout black man with an open countenance, hard featured, looking fierce and undisturbed, as to any sentiment of compassion. After a short repast, a prisoner was brought before him, who had two large logs of wood fitted to the small of his leg, and riveted together; there was also a heavy triangular collar of wood about his neck, one of the parts being made longer than the other two, served as a handcuff to his left wrist, so that if he attempted to rest his arm, it must press on his neck. The general asked me if that man had taken my goods? I told him I did not remember to have ever seen him before. He was then questioned for some time, and at length ordered to be beaten with sticks, which was performed by two soldiers with such severity as if they meant to kill him. The soldiers were then ordered to spit on his face, an indignity of great antiquity in the East; this, and the cutting off beards, which is also practised, brought to my mind the sufferings recorded in the prophetic history of our Saviour. The close of this hideous scene was an order to cut out the eyes of this unhappy man: the soldiers were dragging him to execution, whilst he begged with bitter cries that he might rather suffer death: the general, whose heart seemed to be made of the same kind of stuff as his sword, did not grant this cruel mercy; but the man being recalled for further enquiry the execution was suspended for that day.

INFANT BAPTISM.

To the Editor of the Remembrancer.

Sir,

FOR the use of my parishioners, who were desirous of information on the subject of Infant Baptism, and the administration of the ordinance as practised in our Church, I lately made some selections upon these points, which though not new to many of your readers, may be acceptable to them as Remembrancers, and useful to others who may not have directed their attention particularly to the subject. It will be admitted that infants from the earliest period of the world have been brought into covenant with God, to do some spiritual duties hereafter of which they have at present no knowledge, and that an objection to Infant Baptism, taken from the incapacity of an infant for such an holy ordinance, is a reflection on the wisdom of God who appointed circumcision; and in Deut. xxix. 10, 11, 12., the inspired leader of God's people thus addresses them, "Ye stand this day all of you before the Lord your God, your captains of your tribes, your elders, *your little ones*, that thou shouldest enter into covenant with the Lord thy God." From the time of Abraham the Jews and their children constituted the true church; no exception of age was made, but infants were always included in every ordinance and religious ceremony. The stream from this source continued to flow without any the slightest deviation, to the boundary which separated Jews and Christians; there it met with no obstruction, but pursued its hallowed course: they had all been circumcised; they must now take a new badge, they must all be baptized. The parent could not be separated from the child in this improved covenant. The stream which had flowed in blessings upon the *elders and little ones*, through so many generations, could not now be im-

peded, and deprived of half its beauty. It is not likely that the Jewish converts to Christianity, who ever considered their infants as part of their ancient church, should have consented to their exclusion on their becoming Christians. That infants are capable of the influence of the Holy Spirit we may be assured, from John the Baptist being filled with the Holy Ghost even from his mother's womb. Luke i. 15. If an infant cannot be a member of a church, then the Saviour in his infancy was out of his own church. *He who was to feed his flock like a shepherd, and gather the lambs with his arm and carry them in his bosom*, Isaiah xl. 11., was not likely to exclude infants from his fold, and therefore we read (Mark x. 16.) *He took them up in his arms and put his hands upon them and blessed them*. Under the Patriarchal and Jewish dispensations, the Almighty Father had admitted them with their parents. The Redeemer, in the fullness of his benevolence, received them, and was displeased with his disciples who rebuked those that brought them. It appears that baptism had been a ceremony used amongst the Jews many ages before the time of John the Baptist; when persons were converted from heathenism to the Jewish religion, the proselytes were baptized, and their children, and the males circumcised. Therefore when Christ commands his disciples to *baptize all nations*, all classes of age must be included who had been subjects of baptism before. Our Lord did not come to narrow, but to enlarge the covenant. If his commission to his apostles had been, Go, disciple all nations; and instead of baptize, had said, circumcise them, would they not have circumcised the infants as well as men, though there had been no express mention of infants in such commission? Baptism was no new ordinance, it had been administered to proselytes and their children, our

Saviour not excepting them is a proof that he intended to include them in his new dispensation. St. Paul (1 Cor. vii. 14.) points out the different state of the infants of believers and unbelievers, and puts a case in which their children would be unclean, but now (saith he) *they are holy*. Accordingly, there is no instance in the Scripture of the son or daughter of believing parents applying for baptism, when they came to adult age. St. Paul (Col. ii. 11, 12.) denominates circumcision, baptism, *putting off the body of the sins of the flesh*. This could not be applied to adults only; would they not have objected, we have baptism instead of circumcision, but what have our children? We do not find in the epistles any address to candidates for the ordinance of baptism, which (according to the tenor of apostolic direction, condescending to the many minute points of Christian edification) would not have been omitted, if the ordinance had been required to be deferred till adult age. St. Peter, in his first Sermon, (Acts ii. 39.) saith, *The promise is unto you and to your children*. If in this new dispensation which he and the other apostles were then proclaiming, immediately *after they had been filled with the Holy Ghost*, he had intended to exclude children from the same privileges they had enjoyed under the Jewish dispensation, why did he speak in this language? Doubtless to shew that the promises belonged to them and their *children*, though not grown up, above those of unconverted gentiles. Respecting the baptism of adults; the primitive Christians could not have been baptized when infants, for Christianity did not then exist. Missionaries of our apostolic Church now baptize adults in heathen nations with their children; thus Acts xvi. 31. the keeper of the prison *was baptized he and all his straight-way*; thus Acts xvi. 15. Lydia was baptized and her *household*. I will not trespass more, at this time, on

your useful pages, but reserve myself for another opportunity.

I am, Sir,

Your's faithfully,

T. R. BROMFIELD.

Napton Vicarage.

To the Editor of the Remembrancer.

SIR,

I HAVE heard, but I know not whether on good authority, that there is a design on foot for a new metrical version of the Psalms; and that several of our leading poets are engaged in it; and they cannot, I am convinced, be more usefully employed; for, though I am very far from thinking so meanly of our present authorized versions, as it is the fashion of the present day to do, and certainly rank them much higher than many of the modern hymns which we see substituted in their place, yet there is certainly room for improvement, and I for one, should be very glad to see that improvement take place, with the sanction of the lawful authorities; for, till this sanction is given, I could never, whatever might be my wishes, conscientiously use any other, than what are at present authorized, in the service of my Church. The merits of a good version I take to consist in a faithful adherence to the original—in a pregnant brevity of expression—in a plainness and simplicity of language—and an avoidance of all harsh-sounding words, where it is possible, especially such as end in the letter S. Much will depend on the metre, which should be simple, easy, and harmonious. The line should never end, so as in singing, to affect the sense; and the sense itself should be concluded within the couplet. Of the neglect of these two last rules, and the ridiculous effect produced by it, we have an

instance in those well known lines of Sternhold and Hopkins,

"The Lord shall come, and he shall not keep silence, but speak out."

That a version, every way worthy of the service of God, and our venerable establishment, and tending to the edification and delight of the people, could be produced, there can be little doubt, considering the number of poets that we have, who are eminently qualified for the undertaking. I do not know that it would be desirable or necessary to have a completely new version. The old version may be taken as the ground-work, as the old translations of the Bible were for the new one enjoined in the time of James. Much that is good, and only antiquated in its expression, might be retained in a more modern form: what is indifferent, improved; what is bad, altogether discarded, and a new version substituted. In these substitutions much help might be gained from other quarters, for there is scarcely any of our poets who have not versified one or more of the Psalms; and, where these fail, recourse must be had, and we are confident it will be had with success, to original stores. Thus formed, let a new version be put forth; and, when it has been well canvassed, and its merit acknowledged, then let it receive the sanction of authority. The whole undertaking, however, should be private: the version should come forth as a private work; it should pass through the public ordeal as any other work; and not, till it has become pretty generally known and liked, should it be authorized; and even then, as in the case of Brady and Tate's, with an allowance to every congregation to receive or reject it at pleasure. That much of the old version, with more or less alteration, might be retained not only out of regard to the prejudices of the people, who have been used

to them, but from their intrinsic worth I must still think.

No reader of taste would like to miss in any subsequent version the two noble stanzas in Psalm xviii. 9. 10.

The Lord descended from above,
And bow'd the heavens most high,
And underneath his feet he cast,
The darkness of the sky.

On Cherubs and on Cherubims
Full royally he rode,
And on the wings of mighty winds
Came flying all abroad.

And if it would not appear too presumptuous, I would subjoin the two following instances, by way of farther exemplifying what I mean.

The first is Sternhold's version of the 23d Psalm, which, bold as I may be thought, I very much prefer for the Church-service to Addison's popular paraphrase.

My shepherd is the living Lord,
I therefore nothing need;
In pastures fair, by pleasant streams
He setteth me to feed.

He shall convert, and glad my soul,
And bring my mind in frame,
To walk in paths of righteousness,
For his most holy name.

Yea, tho' I tread the vale of death,
Yet will I fear no ill;
Thy rod and staff shall comfort me,
And thou be with me still.

And in the presence of my foes
My table thou shalt spread;
Fill full my cup, and pour the oil
Of gladness on my head.

Through all my life thy love has been
So largely heap'd on me,
That in thy house for evermore
My dwelling-place shall be.

The other is a portion of Brady and Tate's version of the 139th Psalm.

O could I so ungrateful be
To think of once deserting thee
Where, Lord, could I thy spirit shun?
Or whither from thy presence run?

If to the highest heav'n I rise,
Thy throne is seated in the skies;
If to the deepest hell I go,
Still in the deepest hell art thou.

Were I the morning's wing to gain,
And fly beyond the farthest main,
Thy swifter hand would first arrive,
And torn to meet its fugitive.

Or should I try to shun thy sight,
Beneath the friendly gloom of night,
One glance from thee, one piercing ray,
Would turn my darkness into day.

Darkness with thee is, as the light,
Clear as the day, the darkest night,
Alike to thee the night and day,
Thine eye is ever on our way.

Yours, &c.

May 10.

C.

To the Editor of the Remembrancer.

Decipimur specie recti.—HOR.

SIR,

WHEN an individual puts on the disguise of superior candour in order (as it would seem) to do injustice with less chance of detection, it is serving the cause of truth to doff the mask. Under this persuasion I lay before you a few brief remarks on a work just published, entitled, 'A Christian Biographical Dictionary, containing an account of the lives and writings of most distinguished Christians and Theologians of all denominations, and in every nation, from the commencement of the Christian Æra, to the present period. By John Wilks, jun. London. Printed for Longman and Co. 1821.'

'The Introduction' informs us, among other matter, that "the object of the work is to hold up to Christians in general the examples of those illustrious and distinguished men who in every communion have been the ornaments of our common faith;" and again, that 'The memorials here submitted to the perusal of my readers have not been selected from among the martyrs, or the champions of any particular church or party. All who have been eminent for Christian virtue, whether Catholic or Protestant,—whether of the episcopal Church of

England,—the Presbyteral Church of Scotland,—the non-conformist Dissenter,—whether Baptist or Pædobaptist; all who have been conspicuous for greatness of mind, for purity of life, for benevolence to man, and devotion to God, with general eminence in public, as well as private life, meet together in these pages."

With the exception of the expressions *presbyteral*, and *general eminence in public as well as private life* (which I thought a little bewildering) you may suppose, Mr. Editor, as a candid Christian, how delighted I was with the ingenuousness of the above professions. Collecting from the assertions of 'The Introduction' that our author acted upon the principles of "*Tros Tyrusve mihi nullo discrimine agetur*," "*μη τις μοι ἀντιβόρμενος κίος ἴσῃς*,"—how was I gratified with the anticipation of again contemplating the glories of refreshing my memory, and strengthening my faith and practice, with the lives and writings, set forth, perchance, in a new and interesting style, and enriched with additional information of such of my favourite divines and lay Christians, for instance, as the following:—

An Atterbury—a Bull—a Fell—a Hammond—a Hickey—a Horne—a Horsley—a Laud—a Leslie—a Lowth—a Newton (Bishop)—a Pearson—a Potter—a Sancroft—a Sanderson—a Secker—a Stebbing—a Wake—a Wall—a Waterland—a Wheatley—a Wilson—a Bacon—a Boyle—a Johnson—a Milton—a Newton (Sir Isaac,) &c. &c. &c.

With conceptions raised by a Preface, promising that "*all who had been eminent in Christian virtue—all who had been conspicuous for greatness of mind, for purity of life, for benevolence to man, and devotion to God, with general eminence in public as well as private life*, should meet together in these pages;" with conceptions, I repeat,

raised by a Preface thus promising, imagine, Mr. Editor, my surprize and disappointment, at not only not finding *all* the above-named worthies not admitted into this select assembly — this *Coterie Biographique*, if I may be allowed the expression; but, Sir, *bonâ fide*, not one of them. ‘O what a falling off was there!’ *O Scriptor servantisime recti*. O most just Biographical *Rhadamanthus*!

Yet wherefore, Sir, the above mentioned characters were not deemed worthy by the author to be admitted into ‘A Christian Biographical Dictionary,’ and to associate with such persons as the ensuing I am at a loss to conjecture, viz.

Brooke (Lady Elizabeth.)

Bunyan.

Flavel (John.)

Flechiere de la (Rev. John William.)

Fuller (Andrew.)

Gardiner (Col. James.)

Glenorchy (Lady Wilhelmina Maxwell.)

Graham (Mrs. Isabella.)

Newton (Rev. John.)

Romaine (Rev. William.)

Savage (Mrs. Sarah.)

Suffolk (Countess of.)

Warwick (Countess of,) &c. &c. &c.

Not, Mr. Editor, that you are to suppose I have the least objection in the world to the appearance in this author’s choice society of the just enumerated ladies and gentlemen. ‘Should any bigot,’ rightly observes the Biographer in his Introduction, ‘when perusing this volume, feel surprized at the inclusion of any individual, or class of names, in its pages, to him I say, Christianity is not confined to a sect, to a party, to a church.’ ‘True, true, O king!’ the greater number of well-intentioned Christians (be they of what sect they may,) I become acquainted with the better; but ‘A Christian Biographical Dictionary,’ in which are not even named an Atterbury, a

Bull, a Horne, a Laud, a Lowth, a Bishop Newton, a Pearson, a Waterland, a Wheatley, a Boyle, a Johnson, a Milton, a Sir Isaac Newton, with numerous others of the greatest celebrity, ‘A Christian Dictionary,’ and to exclude these! ‘O tempora, O moras!’ But, forsooth, I suppose the author thought the aforesaid characters not sufficiently established, not sufficiently learned and orthodox to associate with a Rev. John William De la Flechiere, a Rev. John Newton, and a Rev. Wm. Romaine, and the Messrs. Bunyan, Flavel, and Fuller, and a Col. Gardiner; but above all, with the Mesdames Graham and Savage, and the Ladies Elizabeth Brooke, and Wilhelmina Maxwell Glenorchy, and the Countesses of Suffolk and Warwick. It must be confessed I never heard that Bull, like Mr. Flechiere, “took a bell in his hand, at five o’clock in the morning, and going round the most distant parts of the parish, invited all the inhabitants to the house of God;” yet I have always understood that in the pulpit he preached equally as good doctrine. On first referring to the head Newton, I quite exulted to find upwards of *eighteen closely printed columns* devoted to what I unwittingly thought the merits of *Sir Isaac and the Bishop*: how great, Mr. Editor, was my simplicity! the *eighteen columns* were dedicated to the great Rev. John, a sailor, in a *chequed shirt* (an aukward word, by-the-bye, for the biographer to introduce among so many ladies,) who had the honour of being confined (for deserting) two days in the guard-house at Plymouth; and being afterwards sent on ship-board, and kept awhile in irons, had the credit next of being ‘publicly stripped and whipped, degraded’ (dear creature) from his office, and all his former companions forbidden to shew him the least favour, or even to speak to him.’ Mr. Wilks assumes for the motto of his book,

'Inspecere, tanquam in speculum, in
vitas omnium
'Jubeo, atque ex aliis sumere exemplum
sibi.'

But good man, he does not give us the opportunity (would he did) of obeying his commands, and contemplating the lives of all, or indeed of one-half of the best Christians and theologians, and but for other resources than his Biography, we had never heard either of Newton '*On the Prophecies*,' or THE NEWTONIAN SYSTEM, but should have had the benefit of no other example under the celebrated name of 'Newton,' but that of a man the imitation of the greater part of whose romantic life, must prove rather a bane than blessing. Why, too, are a Pearson, a Waterland, and a Wheatley, denied admission into this '*Sanctum Sanctorum*?' Were not they Christians and theologians? for my part I have full as good an opinion of their tenets as of the Rev. William Romaine's. So also I deem (it may be a false taste and judgment) Boyle, Johnson, and Milton, not a whit inferior to Messrs. Bunyan, Fuller, and Flavel, though the college at New Jersey did offer to confer on Mr. Fuller the title of doctor in divinity, 'but which,' (modest, conscientious Mr. Fuller!) '*supposing to be incompatible with the simplicity of the Christian character*, he declined to accept;' and though, too, at the birth of Mr. Flavel, a pair of nightingales made their nest close to the window of the chamber where his mother lay in, and with their delicious notes sang the birth of him whose tongue sweetly proclaimed the glad tidings which "give songs in the night," of him (as we afterwards collect) whose prayer could still the ocean; in whose soul we see the habitation of God; who, in prayer, scarcely ever used the same expression twice, and always seemed to exceed himself, and was endowed with

many other extraordinary powers and faculties, of which Boyle, Johnson, and Milton could not, or did not boast. Still, however, had the opportunity been afforded in Mr. Wilks's publication, I am so bigoted or so simple, as to think that I should have dwelt with more pleasure and profit upon the faithful account of their lives and writings, than upon those of the more favoured Fuller and Flavel. Of the ladies I say nothing; I blame not Mr. Wilks so much on the score of those he *admits*, as on the score of those he *leaves out*. In a pretended account of the lives and writings of most distinguished Christians and theologians of all denominations, most distinguished Christians and theologians who have written in support of the Established Church, have been omitted; a few only are discovered struggling and half smothered amidst a crowd of non-conformist dissenters, baptists, pædobaptists, &c. &c. &c. '*rari nantes in gurgite vasto*;' a system which leads (notwithstanding our author's protestations of impartiality) to suspicions not the most favourable. But a biographer above others, should remember that it is the duty of an honest man not only to speak the truth, but the *whole* truth.

Totally unacquainted with Mr. Wilks, I consider, Mr. Editor, I am doing a service to the profession, and Christians in general, by thus pointing out the nature of a book, one thing in pretension, another in execution; and if my remarks should prevent disappointment to the wary, and undue bias to the inexperienced, the time I have consumed, and the trouble I have undergone, in wading through much tedious, irrelative matter, will not have been wholly in vain.

I am, Sir,

Your obedient servant,
ΦΑΡΟΣ.

March 1.

To the Editor of the Remembrancer.

(Concluded from p. 346.)

Sir,

V. IT was my fifth position, "that the acting conscientiously actually *implies*, wherever means can be found of learning what is the will of God, that reference of all our actions to God's will, which is the principle of which you suppose me to have lost sight."

Is it not then a truth, almost self-evident, that the acting conscientiously does imply a desire to know, a disposition to inquire about, our duty, on all points on which we are not fully informed? That the Word of God is the first rule to be consulted by all persons who believe in a future state, and who would learn how best to prepare themselves for it, is premised distinctly in the formal opening of my treatise. I have there said *, that "the first inquiry, in attempting to discover" the moral object of human life, is, "plainly, whether that Infinite Wisdom, from which both the present and the future are derived, has afforded to us any express direction. The doctrines and evidences, therefore, of revealed religion, appear to me to put in a claim to consideration, before we attempt to evolve, any principles from an examination into the order of nature." In arguing, also, in the chapter on conscience, concerning the authority of precept and rule, and on the obedience due to all established rules, till superseded by something better, the conclusion can, I think, hardly fail to suggest itself; (and this, although the proper business of that chapter consists rather in an inquiry into the philosophical criterion by which moral rules are to be expounded and limited, than in any direction to the place where they are to be found); that the Scripture rule, and the Scripture authority, are the rule

and the authority which every Christian is, upon these principles, bound to revere. I have said this distinctly also in a preliminary note †; though in the course of the treatise I thought it superfluous to express formally a very plain application, which every attentive reader must be quite competent to draw for himself.

Allow me to add, also, that on this subject of conscience I have referred †, more particularly than on almost any other subject, to writers by whom it has been discussed at length. Of these writers one is Taylor himself, with whom, if I had found myself to disagree, I should have thought it necessary to consider the point at issue with more than usual care and anxiety. Another is Reid, who, in the last volume of his Essays, has a distinct chapter to prove that moral approbation, or, in other words, the suffrage of conscience, implies an actual judgment. But judgment implies comparison: and, if so, it is surely needless to prove, either that there must be something with which our conduct is to be compared, or that the law of God has the strongest of claims to be made the object of comparison. The same conclusion is also to be derived from what the same writer, if my memory fail me not, says of conscience, as being a *relative* function; that is, a function which does not dictate alike in all cases, something specific and unchangeable, but something referrible to the circumstances of each case. But, if there be a revelation from God concerning it, that assuredly is a very pregnant *circumstance*. And this no one ever saw more clearly, or believed more entirely, than Dr. Reid.

Of the writers, therefore, to whom I have referred on this subject, and so as to imply a concurrence in their

* Human Motives, p. xii. the page after the Preface.

† Ibid. pp. 151 and 154.

* Human Motives, p. 3.

doctrines, one of them is Taylor himself, whom you quote as if, in some way or other, my opinions were in opposition to his; another is Reid, from whose whole system it follows, that the acting conscientiously *implies* every thing for which you would contend. I may add also, that, where I refer to these writers, it is on the very point which gives birth to your objection, on the subject of the errors to which conscience is liable *. If conscience were not liable to error, we should not be in want of any law to direct it. —I might, undoubtedly, have treated the point more fully, but I was, throughout, unwilling to detain the reader's attention on points which I thought established by abler writers, and which the exposition of the chief end I had in view did not compel me to state in detail.

The other writers, to whom I have referred concerning conscience, are Bishop Butler, and Mr. Dugald Stuart. To the merits of Butler you join, as might be expected, in the just and common testimony. And yet the exceptions which you have taken to what I have written on the subject of conscience, will apply equally to Butler himself. Mr. Stewart you think an unsafe guide. I cannot here engage in any discussion on the merits of that short treatise on morals, which I have long been accustomed to regard as one of his most valuable works. I must content myself, therefore, with briefly saying, that I apprehend him to be one of the very last writers, who would deny the existence of "a moral fitness that we should conform our will to" the declared will "of the author and governor of the universe †."

VI. It remains to prove, "that though I have not either said or implied that the desire of happiness is the *only* motive which obliges

us to practise virtue; and though the meanings of the word obligation and the word prudence are, as I have repeatedly observed, very distinct, a man may still be under a real obligation to pursue a thing, though merely for his own benefit."

In the first place, then, of what I have said on this subject. You state, both in p. 169, and again in p. 170, that I maintain "that the desire of happiness is the only motive which obliges us to practise virtue." But your misapprehension of my real meaning on this point has here led you to express it inaccurately. What I have said is, that the criterion of prudence, or of whatever conduct will turn out most for our happiness, *cannot be averred to be the sole criterion* by which the conscience may or ought to be guided*: and again†, that "benevolence and justice, and every other principle of obligation, has each its appropriate province in the wide region of morals;" though I add immediately of the obligation of prudence, in strict analogy to what in the body of the work I had before said of prudence as a motive, that "this principle embraces the whole."—I do not thus surely say, or imply, that it is "the only motive which obliges us."

But you affirm that prudence does not oblige us at all. Or, in your own words, "For our own parts, we confess, that the words obligation and prudence appear to us so distinct, that we cannot perceive how a man is *obliged* to pursue a thing merely for his own benefit: and therefore we consider the obligation of prudence to be a contradiction in terms. If our only motive for an action be our own advantage, we must think that we are at liberty to sacrifice that advantage, if we please, and consequently, that we are not obliged, however strongly

* Human Motives, part ii. chap. iii. §2.

† Christian Remembrancer, p. 169.

* Human Motives, p. 382.

† Ibid. p. 384.

we may be urged, to perform the action *." And you add, that on this point I disagree with Mr. Stewart, (who holds precisely the same doctrine concerning it which Butler and Reid had held before him); and that you apprehend me also to speak inconsistently with what, (in entire conformity to both Butler and Stewart), I had said previously of "resting obligation upon conscience" solely †. Now it is quite certain, that if I disagree with Mr. Stewart, he also must disagree with himself ‡, and that Reid and Butler also, to whom I refer as actually proving the point §, must be equally inconsistent with themselves. It would be easy to go into detail on this subject, and to show the exact conformity of what I have said, to what has been said by all the writers here spoken of: but I may content myself with transcribing from Butler two passages referred to in my treatise, in which he proves, incontrovertibly, the point to which your objection applies.

"Interest," says this consummate reasoner, in the admirable Preface to the Sermons at the Rolls, "one's own happiness, is a manifest obligation ||:" and he explains this farther in the Dissertation on the Nature of Virtue, subjoined to his Analogy. "It deserves to be considered, whether men are more at liberty, in point of morals, to make themselves miserable without reason, than to make other people so; or dissolutely to neglect their own greater good, for the sake of a present lesser gratification, than they are to neglect the good of others, whom nature has committed to their care. It should seem, that a due concern about our own interest and happiness, and a reason-

able endeavour to secure and promote it, which is, I think, very much the meaning of the word prudence in our language: it should seem that this is virtue, and the contrary behaviour faulty and blameable: since, in the calmest way of reflection, we approve of the first, and condemn the other conduct, both in ourselves and others. This approbation and disapprobation are altogether different from mere desire of our own, or of their happiness, and from sorrow upon missing it. For the object or occasion of this last kind of perception is satisfaction or uneasiness; whereas the object of the first is active behaviour. In one case, what our thoughts fix upon is our condition: in the other, our conduct." * * * * "It is matter of experience that we are formed so as to reflect very severely upon the greater instances of imprudent neglects and foolish rashness, both in ourselves and others. In instances of this kind, men often say of themselves with remorse, and of others with some indignation, that they deserved to suffer such calamities, because they brought them upon themselves." * * * * "From these things it appears, that prudence is a species of virtue, and folly of vice: meaning by *folly* something quite different from mere incapacity; a thoughtless want of that regard and attention to our own happiness which we had capacity for." And he adds farther, a few lines afterwards, as the sum of the whole proof upon this question, "that the faculty within us, which is the judge of actions, approves of prudent actions, and disapproves imprudent ones *."

You must see clearly, that *I* have affirmed nothing of the reality of that obligation which, for the sake of brevity, I have once or twice called simply *the obligation of prudence*, which is not equally affirmed

* Christian Remembrancer, p. 169.

† Ibid.

‡ See Outlines of Moral Philosophy, part ii. chap. ii. § 3.

§ Human Motives, pp. 8, and 369.

|| Preface, p. xvii. ed. 1729.

* Analogy, 8vo. 1740, p. 458—461.

in these passages. Reid and Mr. Stewart say exactly the same.—How prudence can be a test of what is obligatory, though all obligation rest on conscience alone, is therefore a question which I am not peculiarly concerned to solve.

The just solution of it, however, will not be difficult to any person who takes duly into his consideration, that conscience, as has already been shown, is far from being a mere instinct or sentiment; but is, on the contrary, an inquiring, and, as has been somewhere justly observed, a very *pragmatical* faculty. It is the specific obligation of conscience itself which accompanies us through the whole inquiry, which conscience urges us to make. It is the voice of conscience which *obliges* us to follow that rule which, on a sincere inquiry, may seem to us the most entitled to preference. And if it appear, on such inquiry, that to act prudently, in the sense which prudence bears in my treatise, is the sort of action to which conscience gives preference, we may speak summarily of the obligation of prudence, or say that the prudence is the *test* or *measure* of the obligation; though we still hold that the *force* of the obligation resides in the conscience, or in the moral sense itself. And this, you will observe, is implied in Butler's argument, as above quoted from the analogy: for, where he speaks of the obligation of prudence in the same manner in which I have spoken of it, he *proves* the obligation by an appeal to the moral sense.

From what has been said, it must be sufficiently evident, that a man may be under a real obligation to pursue a thing, though merely for his own benefit. And this is the last of those positions which I had to establish, in order to remove the objections which you have made to the principles contained in my treatise.

I am sorry to intrude longer on your patience: yet you will, per-

haps, allow me a page or two more, on that point in which you suppose me to disagree with the doctrines held by Mr. Stewart, on the supremacy of the moral sense, or of conscience. Mr. Stewart has proved satisfactorily, that if we make "virtue a mere matter of prudence," we must conclude, that "the disbelief of a future state absolves from all moral obligation, excepting in so far as we find virtue to be conducive to our present interest; and that a being independently and completely happy cannot have any moral perceptions, or any moral attributes *." He thus effectually disproves the notion that virtue is a mere matter of prudence. And with this doctrine of his I agree entirely; for though I hold that to prove the tendency to future happiness infers at once the obligation of those acts in which that tendency is found, this is not, as has been explained sufficiently, because prudence alone constitutes obligation, but because an enlarged and liberal prudence, or a wise regard for our happiness in a future state, is always an accurate *measure* of obligation: because the sense of obligation goes along with us in all the decisions which this prudence can make.

With regard to the case of a man who is ignorant of a future state, or who disbelieves it, and who is also subject to the additional misfortune of apprehending that the practice

* Outlines of Moral Philosophy, p. 149. It may here, perhaps, be worthy of notice, that in thus speaking of "a being independently and completely happy," Mr. Stewart must mean such a being as *man*, supposing man, for the sake of the argument, capable of an independent and complete happiness. The "being" here spoken of cannot mean God, because we cannot, without gross paralogism and impiety, think of *transferring* to God moral qualities, which, for aught we know, may be peculiar to the human race. And in the present instance, especially, it is to be observed, that we can no more attribute to God the sense of obligation, than that of regard for his own interest or benefit.

of what is commonly called virtue, will, on the whole, be productive to him of unhappiness; it is certain that, however calamitous the ignorance in which such a man may have been bred, or however perverted the opinions he may have formed, he still cannot be quite insensible to all the claims which God or man may have on him, to all the lessons which nature, or reason, or authority, may have conspired to fix in his mind; and which he cannot, if he would, eradicate. Such a man, therefore, has still a conscience, however imperfect and ill-informed it may be: and although his duty and his interest must seem to him incongruous; although his only alternative, (as is said by Dr. Reid, who refers, I believe, the remark to Lord Shaftesbury), is, whether he will choose to be a knave or a fool; it assuredly cannot be required of the believer in a future state, that he should be able to reconcile in the mind of the infidel, that incongruity between duty and interest, from which it is his own happiness to have escaped, solely, or chiefly, by means of his own belief, and which he always holds, that the truth of that belief is either the sole or the best means of reconciling.

If, indeed, any man on a serious inquiry into the reasonableness of his moral convictions, after considering what are his own true interests, what the probable end of his being;

"Why formed at all, and wherefore as he is?"

After weighing all claims made on him by the law of God, by public opinion, by the principle of benevolence, and every other principle which he can consult; if any man, after maturely and sincerely weighing all these claims, can honestly decide that there is no justice in any of them, *and shall actually succeed in stifling them all*; it does follow, from the principles I have advanced, that such a man is

no longer a moral agent, is no longer capable of either virtue or vice, is not a subject of exhortation or reasoning, but is to be regarded only as an idiot, or a brute. And, if such men are, do we not so regard them?

But it may still be asked, whether the tendency of an act to promote, on the whole, the true happiness of the agent, be the true measure of obligation, even for those persons who are in these unhappy circumstances; who are either ignorant of, or who disbelieve in, a future state; and who think that virtue tends to present unhappiness? Can the proper measure of the obligations of such persons be a measure which they must believe to be inaccurate: or is it possible that we can have one measure for them, and another measure for the Christian? If the measures are different in the two cases, what becomes of that paramount criterion, which I suppose that prudence may in all cases afford?

Now it is plain, that our first business, with the persons whose case I have been here describing, is to remove their ignorance or error. To hold out to them the good consequences of virtue, before they can be prepared to see or acknowledge them, would manifestly be but a waste of labour. I must here, therefore, say plainly at once, that I refuse to argue on any such premises as the non-existence of a future state, or the supposition that virtue can, on the whole, be, by any contingency, productive of unhappiness. We have already seen, that though the doctrine of a future state may serve to all men, *sua si bona nōrint*, as a complete and accurate guide through all intricacies of moral practice or theory, it does not follow that ignorance or disbelief of the doctrine will either expunge the sense of obligation, or acquit the conscience of him who acts in opposition to it. Nor yet does it follow that, in the absence of this guide, any other is, or ought

to be, provided. For this is the true guide, and of course every other is, of necessity, either false or defective.

With this doctrine, accordingly, my treatise sets out*, and with a reference to one of the most penetrating of reasoners for the following most just remark, which I should have quoted at length had the case seemed less clear. "The doctrine of the immortality of the soul is of so much importance to us, and touches us so nearly, that any indifference about it argues the certain loss of all mental sensibility. All our actions and all our thoughts ought to take such different turns, accordingly as we may or may not entertain a reasonable expectation of a future state, that it is impossible to stir rationally a single step, unless we keep this object in view†." Without this doctrine, indeed, there can be nothing but confusion in all speculations both on prudence and virtue. Human life is a mere maze without it—a maze altogether without a clue.

To the question, therefore, whether the tendency of virtue to promote, on the whole, the true happiness of the agent be, in the last resort, the true measure of obligation, both for those persons who believe virtue to have that tendency, and for those, also, who are so unhappy as to believe that it will, on the whole, be productive to them of unhappiness, I answer, that I regard the measure as the same, and as equally accurate, in both cases. The straightness of a rule is not altered because there may be some persons who cannot see it. I do not suppose, however, that in any region, or in any age, there ever was any man capable of moral reasoning, (and moral science addresses such persons only), who might not be competent, though only perhaps through a dim medium, to discern

the straightness of the measure I have proposed. For though, to men without the light of revelation, a future state may have appeared ever so *doubtful*, we can hardly suppose that any competent reasoner on the duties or the expectations of the human race can have failed either to imagine, or to admit, the *possibility* of such a state. But it has been often proved that the possibility of a future state, although we know that the mere possibility would, practically, be but little attended to, yet infers, on every principle of calculation, precisely the same rules of conduct, which the full assurance of it enables us to deduce.

I am, Sir,

Your most obedient humble servant,

JOHN PENROSE.

Bracebridge, June 7, 1821.

ON LAY BAPTISM.

To the Editor of the Remembrancer.

SIR,

IN the account of Southey's Life of Wesley, given in the Quarterly Review, No. 47. this passage occurs: "We will not lay any particular stress on his (Wesley's) *bigotry* towards Dissenters. There have always been some *few* of the High Church party (though the great majority of learning and authority has been uniformly of the other side,) who have denied the validity of Baptism when administered by persons not episcopally ordained."

If I understand the Reviewer rightly, he applies the word "*bigot*" to Wesley, because he did not allow the validity of Dissenters baptisms. He asserts that some few of the High-church party have been bigots for the same reason; and that the great majority of learning and authority has been uniformly free from this bigotry in allowing the validity of lay baptism.

I was sorry, Mr. Editor, and did

* Human Motives, p. 2. 8.

† Pascal, *Pensées*, p. 3.

not expect to see in the pages of the Quarterly, such a passage as this. Hitherto I have been in the habit of placing full confidence in this Journal for the correctness of its statements and facts, its general orthodoxy on such subjects, and its friendly aspect towards the Established Church. These lines, admitted certainly in an unguarded moment, as they were wholly unprovoked, and not at all necessary to the subject, have all the appearance of the wanton flourish of some *low* church-pen, vastly desirous of running at tilt with some antagonist. Being of sentiments not exactly similar to those of the Reviewer, you may suppose that I do not feel quite satisfied with him. What more of bigotry is there in denying the validity of Dissenters baptisms, than in admitting it? This is only calling names at best; for a man does not become a bigot, because he holds certain opinions; but because he holds them with unreasonable prejudice, and improper warmth; but this is continually done by the low-church, as well as the high-church party, and frequently in a temper discreditable to any party: but the Reviewer attempts to fix the charge of bigotry upon the latter, not upon account of their unreasonable prejudice, but upon account of their holding certain opinions, which do not meet his approbation; which, to say no worse of it, is a vulgarism, a little beneath the Quarterly Critic.

Again he says, "that there always have been some *few* of the high-church party, who have denied the validity of Dissenters baptism." Certes, the Reviewer is not at home here. He plainly has not been in habits of familiarity with this party, else would he not have said that "a few," but that "all" who are generally distinguished, by certain writers, by this name have maintained the necessity of a Christian Minister, to make a valid sacrament: and in so doing they have supported primi-

tive Christianity against the corruptions of the papist, who by most protestants has hitherto been considered the bigot; but with whom it seems, the reviewer is in this case, pleased to symbolize.

The Reviewer further asserts, that the great majority of learning and authority has been uniformly of the other side: that is, admitting with the papist, the validity of Lay-baptism. If learning and authority, indeed, are to be taken in the bulk, it must be granted. The Church of Rome is very extensive, and has always had much learning to boast: she has also enjoyed in her day, very considerable authority. At home he will have all that party, (or rather, that legion of parties,) which will include not only those members of the establishment, who, upon this subject, fall in with the papists, but almost all the various religious parties and sects which separate from the Church, calling themselves protestant dissenters. All this learning, and authority, cannot be denied him. But that he will have a great majority of sound Christian scholars and learned ecclesiastical historians on the low-church side, holding the validity of lay-baptism, must be utterly denied.

I have no intention of troubling you further upon the subject, than merely to enter my protest against this assertion, made with more haste and less circumspection than is usual with that respectable Journal; an assertion, which, if not corrected, will unfortunately now go forth into the world, under its sanction. I would likewise apprise those readers, who like myself, have felt the fullest confidence in its discretion and sound principles, that in this instance, it has a little forgotten itself, and, (unwittingly, no doubt,) has indirectly charged the Church of England herself, with bigotry; for that our national Church holds opinions upon baptism, which the Reviewer is pleased to stigmatize as high-church bigotry, is sufficiently

plain to any one, who will take the pains fairly to examine her offices, and other public documents. "The Church," says Wheatly, (one of the most learned and correct ritualists that ever lived,) "provides that none but a minister, or one duly ordained, presume to intermeddle in it (baptism,) well knowing that the persons by whom baptism is to be administered, are plainly as positive a part of the institution, as any thing else relating to that ordinance; and consequently that the power of administering it, must belong to those only whom Christ hath authorised by the institution. 'Tis true, there are some few of the primitive writers who allow laymen to baptize in case of necessity: But there are more and earlier of the Fathers who disallow that practice: and upon mature deliberation of the several passages it will generally be found, that these latter, for the most part, speak the judgment of the Church, whilst the

former only deliver their private opinion. If it be asked, whether baptism, when performed by an unordained person, be in the sense of our Church valid and effectual, I answer, that according to the best judgement we can form from her public acts and offices, *it is not*.

"— Our Church, by prohibiting all from intermeddling in baptism, but a *lawful* minister, plainly hints, that when baptism is administered by any other, it conveys no benefit or advantage to the child, but only brings upon those who pretend to administer it, the guilt of usurping a sacred office, and consequently that persons so pretendedly baptized (if they live to be sensible of their state and condition,) are to apply to their lawful minister or bishop for that holy sacrament, of which they only received a profanation before."—(See Ministration of Private Baptism.) S. T.

June 9th, 1821.

REVIEW OF NEW PUBLICATIONS.

A General View of the Doctrine of Regeneration in Baptism. By Christopher Bethell, D.D. Dean of Chichester. pp. 282. Rivingtons. 1821.

THERE is a strong presumption in favour of the truth of any doctrine, of which it can be shewn that it has been held in all places, in all ages, and by all sound members of the Catholic Church; and there is strong reason to suspect the authenticity of any doctrine, when it is possible to fix the æra, at which it began to be published in the world, and before which it was unknown. This history of doctrines forms an important argument in the controversy with the Unitarians, and in the controversy with the Church of Rome. The doctrine of the Trinity was never unknown, and the origin of

all the heresies which have been successively introduced in opposition to this great mystery can be satisfactorily ascertained. The errors of the Church of Rome can be traced with the same precision: they are not in the Scriptures: they are not in the writings of the primitive fathers, or in the decrees of the first councils: they are the inventions of ages and of persons of no authority in the Church.

But there is no doctrine of which the pedigree can be more clearly deduced, than that of regeneration, both as the name and the doctrine are concerned. It is not doubtful at what period the Calvinistic doctrine was first asserted, or in what order the various modifications of the doctrine have been engrafted on the original dogma of the Reformer of Geneva. Before that period it

may be shewn, for a long succession of ages, that the word regeneration had one definitive meaning, and that the words of our Lord, John iii. 5. had one unvarying interpretation. This meaning may be traced to the primitive fathers, of whose opinions there can be no doubt; it can be shewn, by a comparison of things spiritual with spiritual, to be the doctrine of the Scriptures; it was known before the Scriptures of the New Testament were written, and corresponds with the received phraseology of the Jews, who lived in the time of our Saviour and the Apostles, and who understood their words in no other sense. The Calvinistic doctrine of regeneration is of modern date, unsupported by any ancient authority; the doctrine laid down by the Church of England, and professed by the great body of the clergy, is catholic, primitive, and apostolical.

At the same time, it is no occasion of surprize, that many in our day have been misled by the constancy with which the opposite scheme of doctrine has been proposed, by the pertinacity with which it has been defended, and by the industry with which it has been forced into circulation. If scriptural and historical authorities could have decided the controversy, it would have been already decided. The investigations of Doctor Laurence have established the sense of our public formularies; Wall, in the *History of Infant Baptism*, has left no doubt of the doctrine of the primitive church; and Selden, Wotton, and other Hebraists, have, by their quotations from Jewish writings, determined the only sense in which the Jews could understand the term. As a summary of the doctrine, the discourse of Waterland remains unanswered, for the best reason, that it is unanswerable. There is, nevertheless, a large and numerous party in the Church, from whom these authorities have been studiously concealed, or whom they have failed

to convince; and while these authorities are neglected or disputed, there is occasion for the labour and the learning of other writers to follow up their investigations, to give the air of novelty to an argument, which is already exhausted, and thus to confirm the opinions of such as are settled in the faith, and to afford new opportunities of conviction to such as need it.

The Dean of Chichester is known to have borne a considerable share in the controversy upon Regeneration, which was agitated on the publication of Bishop Mant's two Sermons, under the sanction of the Society for Promoting Christian Knowledge. The Dean, however, upon the present occasion, takes but little notice of that controversy, or of the writers who were engaged in it, with the exception of Dr. Laurence; and in the "General View" which he now takes "of the Doctrine of Regeneration in Baptism," he directs his attention chiefly to the antient doctrine, the scriptural doctrine, the doctrine of the Church of England, and the doctrine of Calvin and his followers, exhibiting the grounds of the respective theories, and examining the objections, to which they are severally liable.

In the Preface he states the intention with which he writes, and lays down the plan which he means to pursue, and to which he faithfully adheres in the course of his argument:

"My intention is to take a larger and more comprehensive view of the subject than has hitherto fallen in my way. After premising some remarks (Chapter I.) on the obvious advantages of adhering as much as possible to the strict and determinate usage of words in theological controversies and inquiries, I shall lay before my readers (Chap. II.) a statement of the opinions of the antient Christians on the subject of Regeneration, and of the principles (Chap. III.) on which their usage of the word seems to depend. After this I shall set forth (Chap. IV.) the scriptural grounds on which this doctrine of Regeneration is founded, and (Chap. V.) examine the scriptural objections which have been

taken to it. I shall then point out (Chap. VI.) the strict conformity between the views of the ancient Christians and our own Church on this head of doctrine, and shall notice (Chap. VII.) the attempts which have been made to extract a different opinion from the public writings of our Church. Afterwards I shall enquire (Chap. VIII.) more at large into the theory of this doctrine, the principal variations (Chap. IX.) which have been made from it, and the theory (Chap. X. XI.) which has been opposed to it with the greatest confidence. In conclusion (Chap. XII.) I shall make a few remarks upon the harmony of this doctrine with the drift and principles of revealed religion, and its consistency with the internal evidence and moral tendencies of the Christian dispensation.

"It will be seen, from this sketch of my intentions, that I shall be obliged to state my dissent from some opinions, which have obtained much currency and favour in our own times. But I trust that I shall do this candidly and openly, without departing from the spirit of fair and liberal controversy. The inquiry will likewise involve some questions of moment in divinity,—I mean, the nature and procedure of the ordinary operations of the Holy Ghost, the condition to which man is reduced by the Fall, and the extent and malignity of that infection of our nature, which is usually called Original Sin." P. ix.

In the first chapter, upon the advantages of adhering to the right use and meaning of words in theological controversies, Dr. Bethell illustrates his position by referring to the various senses which have been attached to the words *law* and *regeneration*. Of the latter he justly observes:

"No reasonable doubt can be entertained, that it was appropriated to that grace, whatever may be its nature, which is bestowed on us in the sacrament of baptism; including perhaps occasionally by a common figure of speech, its proper and legitimate effects considered in conjunction with it, from the beginnings of Christianity to no very distant æra of ecclesiastical history. In those few passages of the ancient Christian writers, where it bears another signification, it is evidently used in a figurative and secondary manner, to express such a change as seemed to bear some analogy to the change effected in

baptism, in magnitude and importance. At the time of the Reformation, the word was commonly used in a more loose and popular way, to signify sometimes justification, sometimes conversion, or the turning from sinful courses, sometimes repentance, or that gradual change of heart and life, which is likewise styled renovation. Hence, in popular language, it came to signify a great and general reformation of habits and character, and the words 'regenerate and unregenerate,' were substituted for the words converted and unconverted, renewed and unrenewed, righteous and wicked. But, in the hands of the systematic Calvinist, the word passed from the popular to a strict and determinate meaning, and they pronounced regeneration to be an infusion of a habit of grace, or a radical change of all the parts and faculties of the soul, taking place at the decisive moment of the effectual call. From hence the transition to a sensible change was easy and natural; and what was a theological speculation in the system of the scholastic divines, became, in the hands of less subdued and less calculating spirits, the strong hold of enthusiasm." P. 7.

It is of high importance to notice the assertion made in this extract, that in the few passages of the ancient writers, in which the word regeneration does not mean the grace of baptism, it is used in a figurative and secondary sense. Few as these passages are, they have been frequently and confidently alleged as testimonies of the modern and popular signification of the word, and Dr. Bethell has usefully shewn, by the citation of some of these passages in the notes, that the secondary sense is, of necessity, implied in the context, when it is not actually expressed, and that

"Passages of this kind are very rare, and so evidently rhetorical, using the words in question in an improper and metaphorical sense, that they do not at all invalidate the assertion of learned divines, that the word regeneration is constantly used by the ancient Christians to signify baptism and its effects."

The conclusion of this chapter is very extraordinary, and it is necessary to protest against a concession, altogether gratuitous, inconsistent

with the drift of the author's argument, and dangerous in its issues to the cause of peace and unity of truth :

" But though there is an obvious connection between the right use of words and sound doctrine, it is not the word, but the doctrine implied in it, on which I would principally insist. Let it be allowed that such a change as we denote by this word does actually take place in baptism, and it is of inferior consequence by what name it may be called. Let it be allowed that that change of heart and manners, whose necessity is universally acknowledged, is not such as the scholastic Calvinists or the Enthusiasts contend for, but more conformable to the moral nature and reasonable faculties of man, and no great mischief will arise from its being styled in a popular way of speaking, and in compliance with the usage of many of our divines, ' Regeneration.' " P. 10.

There is, happily, no difficulty in ascertaining the sense in which the word has been improperly used by the older divines, or in shewing that the inaccuracy of their language does not involve the soundness of their doctrine ; but it is by no means expedient that this misuse of language should be perpetuated, or that the controversialists of a future age should have the specious advantage of quoting high authorities for the improper or doubtful use of a word, of which the present controversy has defined the meaning. It is very true that the doctrine is the principal object of concern, but it is equally true that the doctrine is implied in the name, and that the people will apprehend the truth and the meaning of our public offices, according to the terms which are used in popular discourses from the pulpit and the press.

The laborious investigations of Wall have rendered it unnecessary to recite the expressions of the ancient fathers, and in stating their opinions Dr. Bethell is content to refer to the History of Infant Baptism, and to present to his readers a succinct analysis of the Discourse of Dr. Waterland upon Regenera-

tion. From these authorities it is demonstrably shewn what is the opinion of those divines, who identify Baptism with Regeneration ; and that they have the sanction of the whole body of the primitive writers, for distinguishing regeneration from conversion or renovation. In Augustine's controversy with the Pelagians, the regeneration of all baptized infants, without exception, was " assumed as a point universally acknowledged, and formed one of the bases of his argument ;" and, upon another occasion, he maintained, " 1. That adults, though converted, are not regenerated without baptism ; and, 2. That baptised infants, though regenerated, are not converted or changed in heart."

The proper distinction between this regeneration and the renewal in heart, which is the object of prayer in various passages of the Scriptures, is, that regeneration is " entirely the work of Christ and the Holy Spirit," but renovation " is the joint work of God or the Holy Spirit, and of man himself:" the latter is a change " in a religious and moral point of view:" the former is " a distinct change of condition, a passage, if I may so express myself, from one state of existence to another." In this sense the primitive Christians understood the word ; in the same sense it was employed by the Romans, to denote the act of initiation into their mysteries, and the alteration of the circumstances of a slave upon his manumission ; and in the same sense the Pharisees interpreted it, as " a token of entrance into a new state of life, and new professions and engagements of a religious nature."

The spirit and force with which these observations are conducted, leave no doubt of the primitive meaning of the word ; and in proceeding to examine " the scriptural authority, on which the doctrine of regeneration in baptism is grounded," the author arranges the principal passages of Scripture under the following heads :

" 1. Those which speak of this change by the name of regeneration, and connect it with water and baptism.

" 2. Those which speak of it in parallel and corresponding expressions, with an evident allusion to the same ceremony.

" 3. Those which attribute it simply to washing and baptism.

" 4. Those which describe this change in other figures and phrases not parallel to the former." P. 32.

This arrangement affords opportunity of taking a clear and distinct view of the principal texts which treat of regeneration, and upon which the Dean offers a clear and luminous commentary. But as the selection is not altogether original, and the argument is familiar to all who have studied the doctrine in question, we may be permitted to pass to the more important chapter, in which the author discusses "the principal objections which have been taken to this doctrine, from passages in Scripture."

The principal passages from which objections are drawn to the doctrine of regeneration in baptism, are those which speak of circumcision; those in which Christians are called children of God; and those in St. John's first Epistle, in which he speaks of persons born of God. From the analogy of other Scriptures, more full and explicit, it is shewn, that when the phrases of "sons of God," or to be "born of God," &c. occur, without mention of baptism, baptism is implied and virtually contained. In one corresponding text, which is overlooked by Dr. Bethell, Gal. iii. 26, 27, the title of children of God is actually connected with baptism, although, from an improper punctuation, the connexion may not be observed. "Ye are all the children of God by faith in Christ Jesus, for as many as have been baptized into Christ have put on Christ." Here the baptism is expressed; in other texts it is implied; "the merely negative argument is absolutely of no value."

It will hardly be denied, that to

be saved, and to be born again, are parallel expressions; nor will it be pretended, that it was the intention of Saint John to contradict the doctrine, or derogate from the institution of his Divine Master, or that when our Lord has said, "He that believeth and is baptized shall be saved," Saint John has proposed the opposite opinion, that he that believeth is regenerate, whether he is or is not baptized. This is a reasonable presumption, which Dr. Bethell confirms, by entering into the drift of the Apostle's argument.

"Though we cannot, perhaps, exactly determine, what persons and opinions the Apostle was combating, it appears certain, to use the words of an eminent divine*, 'that he has written a large part of his first Epistle, to confute some men of his own time, who boasted that they had been born of God, while they took no care to maintain good works; men who perverted the received and orthodox notions of regeneration to the worst purposes, and laid claim to the privileges and blessings of the Gospel covenant, while they were dispensing with its obligations, and despising its sanctions.

"Little doubt can, I think, be entertained, that this is a true statement of the general drift of the Apostle's letter, and that what he has said on this particular subject was intended to correct a dangerous misconception of a current and popular opinion. But if Christ and his Apostles had taught that regeneration is a radical and entire change of the mind and moral nature, and consequently, that in the eye of reason and the nature of things, a sound faith and habitual holiness, are the only evidences of a new birth, the misconception would have been almost impossible, and the heresy would have confuted and condemned itself. If, on the other hand, their doctrine was the same, which we find in the writings of the early Christians, men of corrupt minds would be easily induced to separate the grace and privileges of baptism, from the qualifications which they presuppose, and the duties and obligations which they imply. They would endeavour to persuade themselves and their fellow Christians, that he who has been once mystically grafted into Christ, will abide in Christ for ever; that he who has once known God, will know

* Dr. Waterland.

him to the end intimately and vitally; and that he who has been *born of God* in a sacramental and mysterious manner, will never cease to be the child of God.

"The Apostle, therefore, secures the sound part of his converts against the infection of this heresy, by carrying their thoughts from the blessings and privileges to the duties and obligations of Christianity, and insisting on their inseparable union. *To have fellowship with the Father and the Son, to abide in the light, to abide in the Father and the Son, to know Christ, to have, to see, to know the Father, and to be the sons of God*, are different phrases which express in significant language, the great privilege of our religion; a mysterious union with the Deity, and a spiritual relationship to God and Christ. But since this union implies and requires a moral resemblance, it will necessarily go to decay and expire without the exercise of the corresponding duties. These are, a sincere faith in Jesus as the Christ and the Son of God, and a resolute confession of the Father and the Son; a steadfast attachment to the word of truth, love in fellowship with each other, walking as Christ walked, in unfeigned obedience to the commandments of God and Christ, and a life of righteousness and purity.

"As, therefore, the whole tenour of the Epistle shews, that Saint John is not teaching us how we are to acquire our Christian privileges, but how we are to preserve them, so it will satisfy an attentive reader, that in the passages which bear upon this question, he is not pointing out to us the tests of regeneration, but the criterions by which we must learn, whether we are indeed God's children in a practical point of view, walking in the light, and abiding in the Father and the Son. With this clue to our enquiry we shall find, that these passages are so far from contradicting the doctrine of baptismal regeneration, that they evidently imply and presuppose it." P. 80.

This enquiry is pursued at some length, and it is shewn, that the chief point upon which the Apostle insists in the texts in question, is the substance of the Baptismal engagements, and that the same effects which are attributed to being born of God, are connected with other expressions. The inquiry is concluded by a brief examination of these passages of Scripture:

"And they are so far from contradict-

ing the doctrine of regeneration in Baptism, that they imply and presuppose it, and seem to confirm its reception as an established article of faith in the days of the Apostle.

"Upon the whole then we may conclude, 1. That the phrases to be *born again*, to be *born of God*, and the corresponding expressions, are used in their primary and appropriate sense, when applied to the Sacrament of Baptism, both as a sign and as a mean or instrument of grace, symbolical of our mystical death and resurrection, and actually conveying over to us our spiritual nativity, the pardon of sin, and the mysterious earnest of the Holy Ghost.

"2. That there is nothing in the Apostle's words which can allow us to separate regeneration from baptism, or to affirm of any *living* disciple of Christ, that he has been *born again, born of God, or born of the Spirit*, previously to this Sacrament.

"3. That in the passages which have been examined, the phrase *to have been born of God*, is used in an enlarged sense to signify the continuance, as well as the commencement, of the spiritual life, in order to confute the pernicious tenets which had been grafted on the doctrine of regeneration, and to fix the attention of the disciples on the duties and obligations of their baptismal covenant." P. 89.

The two first positions are very satisfactorily established, and there is no doubt that the word regeneration is applied in its primary and appropriate sense, to the sacrament of baptism, and that there is no text of Saint John which can justify the separation of regeneration from baptism, or the supposition, that any man is born again previously to or independently of that sacrament. It is, however, very questionable, whether it is necessary to understand the phrase "*born of God*," as equivalent to "*abiding*;" whether it is necessary to enlarge its meaning so as to comprehend "*the continuance as well as the commencement of the spiritual life*," instead of restricting it to the primary act of initiation into the Church. The analogy of the word in other passages should be considered, and it should be remembered, that although the expression is of most frequent occurrence in the writings

of Saint John, it is not an expression peculiar to him. It is the very word used by our Saviour himself in speaking of the necessity of regeneration in baptism, (John iii. 3. 5. 7.) and the beloved disciple, in attaching a new and different sense to the word, would have thrown an air of ambiguity not only upon the doctrine, but upon the language of our Lord, which he alone of the Evangelists has recorded. The same word is found in Hebrews vi. 4. in reference to the initiation of those, of whom it is supposed that they did not abide: and a synonymous expression "begotten again," is also found in 1 Peter i. 23. (see v. 3.) in the same sense of initiation. It is also of importance to remark, that in all the texts which relate to regeneration, the verb is always found in a tense indicative of time past, and indirectly proving, that the act is already definite and complete: the word is itself figurative, and in its original and proper sense denotes completed rather than continuous action. It would be a tedious digression to adduce the proof, which might be collected from the internal testimony, and to shew what is the meaning of the word in the several texts in which it occurs (1 John iii. 9. iv. 7. v. 4. 18. 1.) But in the last text the argument is very obvious: "He that believeth that Jesus is the Christ, hath been born of God;" his faith was the ground upon which he was baptized, and without which he would not have been baptized, according to the rule of our Saviour: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." From this authoritative doctrine, the Apostle draws his practical inference: "And every one that loveth him that begat loveth him also that is begotten of him." It is the very argument of Saint Peter (1 Peter i. 22, 23.) and it is plain, that this regeneration from the Father must have been

manifested by some outward act, without which it could not have been known who were begotten of him, or who, in the capacity of Christians, were the objects of a Christian's love. The individual alone could be conscious of his abiding state; his baptismal regeneration only could be publicly known; and it must therefore have been a change of condition by a visible sign, not a change of heart by an invisible grace, in virtue of which the primitive disciples loved those who were begotten of God.

The author has now proved to the conviction of every unprejudiced mind, that regeneration in baptism is a primitive doctrine and a scriptural doctrine, and has refuted the arguments advanced in favour of the contrary hypothesis, and is prepared to shew in the four following chapters, that it is also a doctrine of the Church of England. Our reformers, and the compilers of our public formularies, were not disposed to innovations in the Church. They were content to bring the prevailing doctrines to the test of the Scriptures, to reject what the Scriptures disowned, and to admit what the Scriptures approved, and to adhere, as far as was possible, in their own practice, to the language as well as to the sentiments of the primitive writers. The effects of this deference to the Scriptures, and to primitive antiquity, are traced by Dr. Bethell, through the Articles, the offices of baptism and confirmation, and the catechism, and in the progress of his inquiry he freely avails himself of the elaborate investigations of Dr. Laurence:

We find then, that our Liturgy, in strict conformity to the doctrine of the Universal Church, makes no mention of regeneration except in conjunction with baptism: and that its compilers were so far from attempting to separate what had been intimately connected in the faith and discipline of their forefathers in Christianity, that they have never introduced the word into these services, even in a po-

pular sense. The learned Professor Laurence, has investigated the genealogy of these offices, and shewn, that this doctrine pervades all those documents from which we can infer their true drift and import, on legitimate principles of analogy and induction. He has traced the doctrine which they exhibit to the writings of Cranmer, the two books of Homilies, the Paraphrase of Erasmus, the works of Luther, and the public services of the Lutheran Church. As we ascend higher, the line of testimony continues unbroken, and the doctrine of regeneration in and through baptism, as a necessary article of Christian faith, grounded on our Saviour's express declaration, may be traced backward without interruption, from the æra of the Reformation to the days of the Apostles.

"It is true that we find many divines of our Church departing, more or less, from the doctrine or the language of these formularies, and, led by the fashion of the day and their deference to the opinions of some foreign theologians of eminence, to relinquish the sentiments and phraseology of Christian antiquity. But the greater number of those divines, who have been most distinguished for their intimate acquaintance with the history of ecclesiastical opinion, a sound judgment and a vigorous understanding, though they may have sometimes used the word regeneration in an enlarged and popular sense, have adhered to the primitive doctrine, and enforced it with the whole weight of their learning, talents, and eloquence.

"From a review then of our Articles and Liturgy we may derive the following conclusion:

"1. They maintain the doctrine of regeneration in baptism in the most decided and unrestricted manner, grounding it on the same texts of Scripture from which the ancient Christians had deduced it: including under it the forgiveness of sin, the gift of the Holy Ghost, and the inheritance of the kingdom of heaven, and never introducing the word itself except in conjunction with baptism*.

"2. They teach in common with the writings of the ancient Christians, the ne-

* In the Collect for the Nativity of Christ, baptism is not mentioned, but it is not excluded; it is implied. The expressions of the Collect, "We being regenerate and made thy children by adoption and grace," are parallel with those of the Thanksgiving in the Office of Baptism: "It hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption," &c.

cessity of faith and repentance as qualifications for the salutary effects of baptism. But they never contemplate any person however qualified as regenerate, till he is actually baptized.

"3. They suppose that infants, who are necessarily free from actual sin, are duly qualified for baptism, and are looked on by God precisely in the same light as penitents and believers: and they unequivocally assert that every baptized infant without exception is born again.

"4. They suppose that all baptized persons, whether infants or adults, contract a solemn engagement to holiness and newness of life; and that their continuance in the state of salvation to which they are called depends on their future conduct.

"5. They lay down a very plain and broad distinction between this grace of regeneration and conversion, repentance, renovation, and such Christian virtues and changes of the inward frame as require the concurrence of men's will and endeavours, imply degrees and are capable of increase." P. 106.

The older divines in the Calvinistic school did not deny the doctrine of baptismal regeneration, and while they adhered to the language of the primitive Church, they introduced subtle distinctions into the doctrine, which their successors have opposed with various objections, and have zealously laboured to abolish and supersede. Dr. Bethell enters into a concise but powerful refutation of the principal objections by which it has been attempted to evacuate the true doctrine of the Church of England; and shews, that there is no foundation for the popular pretensions, that there is a distinction between ecclesiastical and spiritual regeneration; that the doctrine of the Church is founded in general language, and the construction of charity; that children are not worthy recipients of baptism, and that there are passages in the Liturgy and Homilies, which speak a different doctrine.

"In the Catechism the child is taught to say, that he learns from the articles of his creed, to 'believe in God the Holy Ghost, who sanctifieth him and all the elect people of God.' 'If then' it is urged, 'it is absurd to imagine that our

Church deems every child who repeats his Catechism really one of God's elect people, and truly sanctified by the Holy Ghost, it is no less absurd to contend, that it supposes every baptized infant to be actually regenerated. Consequently, both these passages must be explained on the principles of general language. The truth is, that our Church considers every child who repeats this sentence as one of God's elect people, and sanctified by the Holy Ghost, upon the assured persuasion that he was regenerated or made a child of God, and declared one of his elect people in baptism: and it reasonably supposes, that a Christian of that age, who is enjoying the benefits of religious instruction, has done nothing hitherto to deprive him of that state of salvation to which he was then called, and that sanctification of the Spirit of which he was then made partaker." P. 122.

It was one leading rule of the compilers of our Liturgy to use upon every practicable occasion, Scriptural and primitive language, and a reference to the Scriptures and the primitive writers, will frequently form a powerful means of interpreting their expressions. It is in the primitive sense, that they use the word *regenerate*: it is on the same authority, that they speak of persons being *elect* and *sanctified*. In the same sense, in which St. Paul reminds the Thessalonians of their "election of God," and of God's having "chosen them to salvation, through sanctification of the Spirit, and belief of the truth;" in the same sense in which St. Peter calls "the strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus;" in the same sense does our Church teach her children to say, that they "believe in God, the Holy Ghost, who sanctifieth them and all the elect people of God." There is in fact no *absurdity* in judging every Christian child to be "really one of God's elect people," unless it can be shewn, that election means the election of

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individuals rather than of people, election to the means of grace rather than to the hope of glory. When it shall be proved, that the doctrine of the Scriptures and the Church of England, and the doctrine of John Calvin are one and the same, and that the particular election of persons is a doctrine of authority and truth, then will it be presumptuous and absurd in any child to say, what he has no means of ascertaining, that he is one of the elect people of God; but until that interpretation shall be established, the imputation of absurdity is precipitate and unjust, the offices of baptism abound with declarations of this election in baptism and consequent sanctification. We pray, that God "would mercifully look upon this child, wash him and sanctify him with the Holy Ghost:" that he would "give his Holy Spirit to this infant, that he may be born again." The sum and substance of these prayers is that "our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost." We pray also, that the "child may receive the fulness of God's grace, and ever remain in the number of his faithful and elect children:" and we give thanks that it hath pleased God "to regenerate this infant with his holy Spirit, to receive him for his own child by adoption and grace, and to incorporate him into his holy Church." It is very consistent with these public declarations of the minister at the baptism of the child, to teach the child himself to say, that he is one of the elect people of God: and in these expressions there is nothing which looks like general language, there is no want of precision, there is even a minuteness of personal application, which if it had been the will of the reformers, it might have been easy to avoid and omit. "All the elect people of God," would have been general language: to regenerate *those who believe*, would have been general language also: "the

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Holy Ghost who sanctifieth me, and all the elect people of God," and "it hath pleased thee to regenerate *this* infant," are the very reverse of general language. And what necessity was there to lead the authors of our Liturgy to reject the latter, and to choose the former mode of expression, to adopt the pretended charitable construction, when the general language would not have been uncharitable, except that their sentiments harmonized with their language?

"If indeed the compilers of our Liturgy had thought that only some infants are born again in baptism, they were men of too much honesty and simplicity of character to employ what cannot be called ambiguous, but delusive and dangerous language. They were not tied down to technical forms, or what has been called *baptismal phraseology*, but were at full liberty to frame these offices upon their own principles, and to couch them in such language as was best calculated to express their real sentiments. This they have done with perfect simplicity and good faith, and have set forth their own belief, and the belief of their forefathers in Christianity, without verbal ambiguity, or mental reserve." P. 127.

It is further alleged, that the doctrine is unreasonable, an objection which, as Dr. Bethell fully shews, arises from an imperfect and partial theory of regeneration, and from an indistinct view of the gifts of God, which are not all equally simple and gratuitous. He also maintains, that this doctrine is founded on the Scriptures; that it harmonizes with the analogy of other institutions, and that it is properly a doctrine proposed to our faith, and not a problem to be demonstrated by the evidence of reason and of sense: and there is no good and pious man, who will not cordially assent to the conclusion of his argument.

"Our regeneration in baptism, implying this close connexion between the grace bestowed, and the sign which denotes it, is an act of tenderness and mercy, not less worthy of God's infinite benevolence, than analogous to the whole course of his dealings with men. Goodness, indeed, I am persuaded, is the leading feature of his

government, and the key to his mysterious dispensations, and those theological systems which straiten his goodness, and depend principally upon abstract views of his sovereignty and glory will be found on investigation to have no foundation in his word, nor in the history and experience of mankind. But if man, considered as an alien from God, and a child of wrath, had been left to collect the assurance of adoption into his family, and restoration to his favour, in the best way that he was able, without any specific form or positive consignment of these privileges and blessings, he would have been placed, as it were, without chart or compass, in a troubled sea of doubt, suspense and anxiety and would have been tempted to resort to fanciful and fanatical criterions of sonship and reconciliation. But on the principles which our Church deduces from Scripture, he receives in the sacrament of baptism such comfortable assurances of God's favour and loving kindness, as are sufficient, if duly prized, and religiously pondered, to bring peace to his mind, and to invigorate his soul to duty. For on these principles the convert to the faith of Christ, who receives baptism rightly, may assure himself, that as certainly as God is true, and his *promises in Christ are yea and amen*, so surely he is released from the bond and penalty of his sins, endowed with the earnest of the Holy Ghost, as a principle of new life and holy endeavour, and enrolled among the children of God, and the inheritors of the kingdom of heaven. On the same principles the parent will 'not doubt but earnestly believe,' that his child who was 'born in sin, and in the wrath of God, is by the laver of regeneration in baptism, received into the number of his children, and heirs of everlasting life.' Here we rest on sure ground; and the very fact that our regeneration in baptism, (supposing the truth of the doctrine,) is a strong evidence of God's goodness and condescension to fallen man, forms a probable presumption of its truth, since it proves, that it is reasonable in itself, suitable to our wants, and analogous to the general course of the divine economy." P. 159.

The ninth chapter is highly interesting and important, comprehending a detailed and extended view of the brief summary, which is given by Waterland in the conclusion of his discourse, of the history of the several changes, which the word regeneration has undergone. The several stages of this history, from the

time of the Reformation, are; the prejudices of the Reformers against the *opus operatum* of the Romanists; the stress laid upon faith; the new theory founded upon the doctrine of indefectible grace; the indistinctness which Melancthon introduced in treating of justification and regeneration; Calvin's own doctrine of regeneration; the doctrines of his followers; the misuse of terms by the Calvinists and the schoolmen; the separation of regeneration from baptism, by some who nevertheless held right notions of baptism; the fanatical conceit of a regeneration, which might be sensibly felt; the distinction between baptismal and spiritual regeneration; and lastly, the Arminian doctrine of regeneration. All these deviations, for which the truth has been successively abandoned, are clearly and distinctly exhibited by Dr. Bethell, and an important argument is reduced to the form of an interesting history.

The same method is pursued in respect of the Calvinistic theory of regeneration, as in respect of the less exceptionable theories, the doctrine is fairly stated, and the exceptions to which it is liable, are examined.

"We have seen that according to the theory stated in a preceding chapter, regeneration is a pure act of God's special grace, immanent in himself, and terminating in man, limited and determined to a particular time, and incapable of latitude and increase. But the theory, whose merits we now propose to examine, proceeds upon totally different principles; for it represents regeneration as a kind of general revolution in the moral nature and reasonable faculties of man, effected by the sole power of God's Holy Spirit, in the way of creation, or miraculous operation; is an implantation of new qualities or habits; or is that turning point from evil to good, in which a radical change of all the parts and faculties of the soul takes place. Such a change, however confidently asserted and ingeniously defended, will be found, if I mistake not, on a more exact inquiry to be inconsistent with the reason of the thing, the experience and history of mankind, and the drift and purposes of natural and revealed religion." P. 208.

The author then shews, that the Calvinistic doctrine is inconsistent with the three standards, by which he proposes to try its merit, and he also shews, that it is founded upon exaggerated views of the Fall, that in its various modifications it involves the doctrine of Necessity, and that it is justly chargeable with making God the author of sin, with weakening the force of Christian doctrine, with exciting the spirit of enthusiasm, and with ministering to spiritual pride.

"There is another consequence resulting from this theory of regeneration, inimical to the main purposes of religious instruction and discipline. For religious instruction is intended to operate on the inward frame and moral principles of man, through the medium of his conscience, by bringing home its admonitions and reproofs, its pictures of human nature, its general views and special descriptions of sin, to the heart and bosom of the individual. But it is impossible that those tragical representations of the depravity of our common nature which are the props and supports of this theory can be brought home to the conscience of the sinner. When his evil habits are described and delineated, and the several specialties of his transgression pointed out to him; when he is charged with an inherent proneness to sin, and an aversion from holiness and moral discipline, and on these grounds is impleaded as a sinner, and a fallen creature, the appeal is made to his conscience, and he acknowledges the truth of the indictment. But when he is taught that he is a compound of beast and devil*, and a mere mass of depravity and loathsome corruption; that he is utterly devoid of all good principles and affections, and entertains a fierce and bitter hatred of God, and a violent antipathy to the principle of holiness; and when the necessity of regeneration is placed upon this footing, his conscience cannot acquiesce in these charges, because they do not contain a true statement of the case; and such exaggerations naturally tend to weaken the force of Christian doctrine, and the

* This is an expression which has fallen more than once from Dr. Bethell, and is, no doubt, imputed upon evidence with which he is acquainted. But it is expedient upon all occasions to specify the source from which such expressions are drawn; it prevents general offence, and anticipates the exceptions of the disputant.

conviction which results from the internal and practical evidence of its truth.

"But this is not the whole extent of the evil; for unfortunately these exaggerated descriptions of human corruptions, whilst they fail of acting upon the conscience, have a powerful effect upon the passions of the weak and unreflecting, and naturally serve to kindle and encourage the maladies of religious enthusiasm and self imposture. For when men are taught that a sense of their own utter and unmixed depravity is the first, or rather the sole qualification for regeneration, they endeavour to throw themselves into that posture of mind, which the lesson they have heard seems to require. Hence they give themselves up to certain vague and desultory feelings of unworthiness, which they mistake for religious convictions, and establish within themselves a kind of factitious conscience, which taxes them with utter depravity, and a determined hatred of God, whilst it overlooks the specialties of sin; and calls them off from the task of self-inquiry, and the pursuit of self-knowledge. But the transition from this state of mind to a state directly opposite to it, is easy and natural. For he who can persuade himself that he is exactly such a creature as these views of original sin represent, will find no difficulty in persuading himself, that he has experienced that mystical change and revolution of soul, on which the corresponding theory of regeneration insists. Such in fact is the history of the most prevalent kinds of enthusiasm: and it plainly confirms an observation, made in a former part of this treatise, that the speculative errors of divines naturally slide into practical errors and fanaticism, when they fall into the hands of the weak, the passionate, and the injudicious." P. 254.

The chief points of doctrine, which it was the author's intention to exhibit, and which he has succeeded in establishing in this general view of regeneration in baptism, are,

"1. That in Scripture, baptism is considered as the commencement of a new period, as an æra of the religious life, from whence the Christian dates a new state of spiritual existence, carrying with it new privileges, capacities of action, and expectations; or in other words, a *state of salvation*.

"2. That the sacrament of baptism is not only the symbol and seal, but the channel and organ of that inward grace, of which it is in a strict and sacramental sense the outward and visible sign.

"3. That the grace conferred in baptism, and expressed in Scripture by a variety of phrases and figures of speech, is not, strictly speaking, a moral and practical, but a mystical change; a change of state and relative condition, accompanied with an earnest and promise of such spiritual power, as may enable the recipient to continue in this state of salvation, and to carry on that moral and practical change, which the mystical change implies and requires.

"4. That this change, whose theory has been stated and described in the course of this treatise, was usually denominated regeneration by the whole body of the ancient Christians, in strict accordance with Scriptural language.

"5. That in this head of doctrine our Church has kept close to the language and sentiments of Christian antiquity, distinguishing the sacramental grace from the qualifications which it requires, and the effects which it is intended to produce, and using the word regeneration in its articles and liturgy, to signify solely and singly the grace conferred on Christians in baptism.

"6. That the Scriptures uniformly contemplate the moral and practical change of the human soul as effected through the medium of moral instruments, and never suppose that spiritual habits, are formed in another manner, or follow another order than such habits as are purely and exclusively moral.

"7. That it is of importance to observe this distinction between mystical and moral changes, because the notion of a moral change effected in a mystical manner, is at variance with the reason of the thing, the experience of mankind, and the drift and purposes of all true religion, and in course weakens the internal evidences of the Christian revelation.

"8. That consequently the theory which contemplates regeneration as an infusion or implantation of habits, or as a turning point from evil to good, attended with an entire change of mind, or a radical change of the parts and faculties of the soul, is not only inconsistent with the reasonable and moral constitution of man, but contradictory to the nature and purposes of revealed religion; and that it is built on metaphysical positions, which will not bear the test of examination, and on such exaggerated views of man's sinfulness and degraded condition, as have no foundation in experience or Scripture, and involve consequences injurious to the cause of truth, and the interests of pure and unadulterated Christianity." P. 262.

The only purpose which it remained for Dr. Bethell to execute, was, to shew that the theory for which he contends corresponds and harmonizes with the scheme of revealed religion. This purpose he fully accomplishes, and his enquiry is concluded with a convincing and eloquent argument, that if the doctrine of Regeneration in Baptism be but fairly and candidly examined, it is not liable to the objections which are unjustly imputed to it.

"I am confident that no man who really understands this doctrine, and is not prejudiced against it either by a strange misapprehension of its drift and nature, or by an attachment to some favourite hypothesis, can discover in it any dangerous or immoral tendency, or any aptness to produce formality, security, presumption, or self-conceit. With us, at least, in our public formularies, it is guarded against every misconception, and intimately connected with the probationary life, and the necessity of religious exertion and growing holiness. Such, too, is the use to which it is applied by the ministers of our Church in public and private, in the school, the pulpit, and all their parochial instructions. A variety of practical lessons are built upon it in their addresses to parents and children, to the young, the old, the sinner, the penitent, and the confirmed Christian; and it is pressed on the memories and consciences of their hearers as a motive to vigilance, self-jealousy, resistance to temptation, repentance, exertion, and perseverance. They firmly believe, and thankfully acknowledge, that the children, whom they have baptized, have been grafted into Christ's body, and constituted and declared children of God; and their labours are directed to these points—that they may be reared and educated as spiritual and immortal creatures; that the children of God may not become children of wrath, and children of the devil; and that those Christians, who have fallen away from God's grace, and forfeited the hopes and privileges of their calling, may be renewed again to repentance, and restored to the household and family of Christ.

"Whilst the Christian minister makes this use and practical application of it, he need not fear to advocate a doctrine, grounded on the sure basis of Scripture witnessed by all antiquity, and unequivocally asserted by our own Church. Se-

curity, presumption, self-conceit, and the other vices, which have been strangely characterized as its natural consequences, he must expect to find in abundance. They are owing to the want of that religious education, which forms an important part of our Christian trial, where the interests of the young are intrusted, according to the known analogy of God's natural and moral government, to the care of other persons, and their spiritual welfare must necessarily be involved in the good conduct and fidelity of their parents and instructors, without the continual interference of miraculous causes. They are occasioned by evil habits and bad examples, by the cares of this world and the lusts of the flesh, by inattention to the concerns of religion, and by an imperfect acquaintance with the nature of Christianity, and of the privileges and obligations of the baptismal covenant; and not unfrequently by those practical notions of Regeneration, which are no uncommon fruits of a departure from orthodox opinion. But I am persuaded, that he will seldom, I may almost say, will never, within the sphere of his own duties, find them grounded on any misconception of this important doctrine." P. 278.

The doctrine, which Dr. Bethell has maintained, is primitive and apostolical; it is a doctrine of the Church of England, plainly asserted in her Articles, and yet more plainly recognized in the Offices of Baptism; it is a doctrine, which cannot be suppressed, it is a doctrine, which is brought from day to day into public notice. It is, therefore, at all times, important that it should be rightly apprehended and understood; and it is yet more important, at the present moment, that correct notions should be entertained concerning it, when it is made the subject of a popular controversy, on which many are prepared to mislead others, and many have been themselves misled, and when the faithful minister will be anxious to recal into the way of truth all such as have erred and are deceived. In this important office he will derive considerable assistance from the labours of Dr. Bethell; and all, who have not the means or the leisure to consult the several treatises, which

iasist upon distinct parts of the question, will find in this general and comprehensive view all which is necessary to be known concerning the doctrine of Regeneration in Baptism, as it is laid down, in the remains of Catholic antiquity, in the Holy Scriptures, and in the formularies of the Church of England.

Memoirs of the Life and Writings of the Right Rev. Brian Walton, D.D. Lord Bishop of Chester, Editor of the London Polyglot Bible. With Notices of his Coadjutors in that illustrious Work; of the Cultivation of Oriental Learning in this Country, preceding and during their Time; and of the authorized English Version of the Bible, to a projected Revision of which Dr. Walton and some of his Assistants in the Polyglot were appointed. To which is added Dr. Walton's own Vindication of the London Polyglot. By the Rev. Henry John Todd, M.A. F.S.A. Chaplain in Ordinary to his Majesty, and Rector of Settrington in the County of York. Two Volumes, 8vo. Rivingtons. 1821.

THIS is a valuable addition to the stock of English biography and literary history; and it is one that will excite strong emotions in the mind of the candid reader, while it brings under his review the contrast between that zeal which is directed by learning, and that which flames out with irregular fury in fanaticism. When the puritans had succeeded in overturning the episcopacy and liturgy, these reformers, instead of encouraging literature, decried it as being nothing better than heathenism; by which artifice they readily found an excuse for appropriating to their own private purposes the revenues which the wisdom and piety of former times had set apart for the advancement of knowledge.—

The Church, indeed, was cleared of what was called superstition, and a godly discipline was introduced into the Universities; but the people saw no other difference between their old and new guides, than in the rigour with which the latter enforced their exactions, while they professed a more than ordinary abstractedness from the world.

MILTON has drawn a lively picture of the Assembly of Divines, who met at Westminster under the orders of Parliament, for the reformation of religion. "The most part of them," says he, "were such as had preached and cried down, with great shew of zeal, the avarice and pluralities of Bishops and Prelates; that one cure of souls was a full employment for one spiritual pastor, how able soever, if not a charge above human strength. Yet these conscientious men, before any part of the work was done, for which they came together, (and that on the public salary,) wanted not boldness to the ignominy and scandal of their pastor-like profession, and especially of their boasted reformation, to seize into their hands, or not unwillingly to accept (besides one, sometimes two, or more of the best livings,) collegiate masterhips, in the Universities, rich lectures in the city, setting sail to all winds that might blow a gain into their covetous bosoms." The consequence of this was, as the same great writer afterwards observes, that "the people which had been kept warm awhile with the counterfeit zeal of the pulpits, after a false heat, became more cold and obdurate than before; some turning to lewdness, some to flat Atheism, put beside their old religion, and foully scandalized in what they expected should be new."

These were the men who supplanted, and reduced to beggary, Usher, Taylor, Hammond, Pococke, and Walton, with a number of other ornaments of that age, whose works, composed for the most part in poverty and under oppression, have

endeared their names to posterity, while their persecutors are mentioned only to be despised. Driven out of the church, and interdicted from even keeping school for a livelihood, these excellent confessors, instead of caballing and plotting against their adversaries, devoted themselves to the preservation of learning and the defence of rational Christianity. Then that profound scholar, John Pearson, besides his invaluable "Exposition of the Creed," compiled the body of "Sacred Critics," of which immense treasure of erudition his last biographer has taken not the least notice, though he has given an elaborate account of the abridgment of it by Matthew Pool, as an original work.

We hope that the example so laudably set by Mr. Todd in rescuing the memorials of Bishop Walton, will have the effect of stimulating some one equally able and equally liberal to do similar justice to that Prelate's illustrious successor, Bishop Pearson. Never were works of this description more needful than at the present moment, when by a large portion of the community spiritual illumination is accounted of greater importance than human learning; while others in a vain conceit of their own knowledge, affect to treat the attainments and labours of former times with contempt. Hence it is that the country is overrun with enthusiastic teachers, who, destitute of even a competent acquaintance with their mother tongue, take upon them, by virtue of a sixpenny license, to explain to the ignorant multitude those recondite mysteries of religion, which as even an apostle allowed are "hard to be understood." Thus also is literature insulted by empirics, who, claiming an extraordinary insight into the native principles of the ancient languages, condemn without mercy or modesty, all former scholiasts, lexicographers, and grammarians, as ignorant block-

heads that were never right but by accident. In an age of such sciolism nothing, therefore, is safe; and no authorities, however venerable, can be depended upon. Homer is a blind name for works written, or rather songs composed by different persons of whom nothing more is known, than that they invented legends in verse, of about the same credibility and to the same purpose as the puerilities ascribed to Ossian. With a still more daring flight one man has converted the Jewish history, Pentateuch and all, into an astronomical enigma; while another with the same facility, and he too a priest and an affected believer in Christianity, has traced these same revered records to a set of old ballads.

At length, as if the climax of absurdities and paradoxical assurance, wanted the utmost excess of audacity to impose upon public credulity, we are told that no scholar till the present day ever understood the original construction of the Hebrew language; and, consequently, that all the world, the Jewish rabbies not excepted, have hitherto been in darkness respecting the real meaning of the Scriptures. This, to be sure, is paying a fine compliment to the human understanding; but it is of far more serious import as affecting the honour of the Divine Being; for in what light can these books be considered as his revelation to mankind, when it required the superior sagacity of an English cobbler to interpret them correctly for the first time after the lapse of above twenty centuries from the completion of the Sacred Canon? Yet we have lived to see noble and royal patronage lavished, no doubt without previous examination, upon this most impudent species of quackery, the very pretensions of which are at variance with the common sense of mankind; and if admitted, must at once destroy the validity of the whole Bible.

Were we to measure the danger

by the power of the instrument, we should have no hesitation in saying, that it would be the wisest course to treat presumptuous ignorance with silent contempt, for who "would break a fly upon a wheel?" But when we reflect upon the advantages which infidels have always taken of the rash emendations of the Sacred Text, proposed by even learned and well-meaning critics; we must confess that every thing, however trivial it may be, which has a tendency to increase scepticism, alarms our fears. Though truth cannot suffer either by the malice of enemies, or the indiscretion of fools, it is the duty of all who have the ability to remove such obstacles as may from time to time be thrown in the way of its progress by craft or ignorance.

It is to the influence of this imperative obligation that we are indebted for the publication which has drawn from us, perhaps with somewhat of too much prolixity, these remarks. We should, however, be worse than the Traditores of old, who timidly gave up the Scriptures when demanded of them, did we not, as occasion offers, express a honest indignation against those who would fain substitute a new Bible of their own manufacture, for that which we have been led to venerate from our infancy. To vindicate that Sacred Volume, and its translators, is a commendable undertaking; and the task has been well performed in the present work, which exhibits such a luminous view of oriental learning in England in the sixteenth and seventeenth centuries, as must effectually put to shame those who imagine that till this enlightened period, *in hoc chartarum sæculo*, all was twilight.

Little additional information is here given of Dr. Walton's personal history; but it appears that in proportion as his learning and virtues made him beloved by the loyal and orthodox, he on the same account

became an object of persecution to the zealots of reformation; "and once when sought for by a party of horse sent in pursuit of him, he was forced to shelter himself in a broom field. In this state of distress he fled to Oxford, then a royal garrison, and while at that famous University he planned the Polyglot Bible, an undertaking only adapted, as any one would have supposed, to a season of prosperity, and impossible to be carried into execution without the invigorating beams of royal patronage. Yet did this stupendous concern begin when the Church was under a cloud, and when her ministers were reduced to abject poverty. Walton, and his learned colleagues, when they associated in this Herculean labour, were living in a state of casual dependence upon the charity of their friends; and the only mark of favour experienced by them from the men in power, was that of obtaining the paper from Holland, free of duty. But lest any should be disposed to make a merit of this grant on the part of the usurpers, let it be considered that those zealots had already deprived Walton and his principal coadjutors, not only of their preferments, but their temporal estates; so that such liberality was like that of the sheep-stealer, who to quiet his conscience, gave away the trotters to the poor for God's sake.

In 1652 the proposals for the Polyglot were first issued; and though by the battle of Worcester the hopes of the royalists were laid in the dust, the love of learning was not abated, and before the end of that year near four thousand pounds were subscribed for the encouragement of the work.

As the Prospectus is a literary relic of great curiosity, and affords a clear view of this important undertaking, it will we doubt not prove acceptable to our readers.

"A Brief Description of an Edition of the Bible in the Original Hebrew, Samaritan, and Greek, with the most ancient

Translations of the Jewish and Christian Churches, viz. the Sept. Greek, Chaldee, Syriac, Ethiopic, Arabic, Persian, &c. and the Latin Versions of them all: a new Apparatus, &c.

"Whereas the ground of faith is the Word of God, contained in the Scriptures, it must needs be a work of highest consequence to preserve those sacred oracles in their original purity, freed, as much as may be, from all possibility of error that may arise, either by the negligence of scribes, and injury of times, or by the wilful corruption of sectaries and heretics, which, as was foretold, abound in these latter times, and so to transmit them to posterity.

"To this end nothing can more conduce than the publishing of the Original Text, according to the best copies and editions, with the most ancient translations, which have been of greatest authority in the Church, especially those of the Eastern languages; which, in regard of their affinity and nearness to the original, are fittest to express, and, in regard of their antiquity and general use, in the first and purest ages, are the truest glasses to represent that sense and reading, which was then generally received into the Church of Christ, to whose care the custody of the Scriptures is committed; the comparing of which together, hath always been accounted one of the best means to attain the true sense in places doubtful, and to find out and restore the true reading of the text where any variety appears.

"Besides this, the harmony and consent of so many ancient copies and translations, made in several ages and parts of the world, so far remote one from another, and continued to this day, agreeing all in matters of moment, are no less the voice of God, testifying from heaven, that those books proceeded from a Divine Author, who hath so marvellously owned and preserved them in all parts of the world, among so many changes and revolutions that have happened, manre the malice and power of satan, labouring by heretics and sectaries, to corrupt, and by persecutors to extirpate the Scriptures, and therewith Christian religion.

"Therefore, in the greatest empires and kingdoms of the world, God hath so ordered by his wise providence, that the Scriptures have been either originally written, or translated into these languages, and by that means spread over the world, (though besides the intention of the conquerors,) as appears by the Hebrew and Greek Originals, the Syriac, Chaldee, Persian, Arabic, Latin, Ethiopic, and other translations; in which the praises of God

have been sounded forth over the world, by means of the Assyrian, Greek, Persian, Roman's, &c. conquests and victories.

"Hence it was, that when Origen compared his Tetrapla, Hexapla, and Octopla, though they consisted only of the Hebrew and diverse Greek translations disposed in several columns, yet they were received with such general applause, that, as St. Jerom saith, they presently filled all libraries.

"The like care hath been taken, in this last age, by sundry editions of the original texts, and of sundry ancient translations, made by the pains and industry of learned men, and by the munificence of princes and others; yet none of them are so complete and perfect, though of great use and high esteem in the Church, but that the diligence of those, that come after, may add something to perfect the work which they begun, as the authors of those editions have done to those before them.

"The chief editions of this last age, (not to mention those by Bomberg, Vatablus, Buxtorf, Stephanns, Munster, Hutter, and others,) are, I. The Complutense. II. The Antwerp. III. The Parisian.

"I. The Complutense was set forth by the Complutense divines, at the charges of Cardinal Ximenes, Archbishop of Toledo, in six volumes, anno 1520; wherein is contained, 1. The Old Testament Hebrew. 2. The Vulgar Latin. 3. The Septuagint Greek, and Latin. 4. The Chaldee Paraphrase by Onkelos, upon the Pentateuch, with the Latin Translation. 5. The New Testament, Greek and Latin. 6. An Apparatus, consisting of an Hebrew and Chaldean Lexicon, an Hebrew Grammar, an Index, &c.

"II. The Antwerp Bibles, in eight great volumes, set forth by Arias Montanus, and other learned men, at the charges of the King of Spain, anno 1572; wherein is added to the Complutense, 1. The Chaldee Paraphrase, upon the rest of the Old Testament, by Jonathan and Joseph Cæcus, with the Latin. 2. The Interhepal Translation of the Old and New Testament. 3. The Syriac New Testament, in Syriac and Hebrew characters, with the Latin. 4. An Apparatus, in two volumes, containing divers Lexicons and Grammars, Hebrew, Syriac, Chaldee, Greek, with some Tracts for better understanding the text: some Idiotisms: few various Readings: divers Indices, &c.

"III. The Parisian Bibles, in ten large tomes, anno 1645, set forth by Michael Le Jay, Morinus, Gabriel Sionita and others, by authority of the Cardinals Richlieu and Mazarine, and the French Bishops;

wherein is added to the Antwerp Bible, which (except the Apparatus,) is herewith reprinted: 1. The Old Testament, Syriac and Latin. 2. The Arabic Old Testament and New, with the Latin. 3. The Samaritan Pentateuch, with the Samaritan and Latin Versions. But here is no interlineal or other literal translation of the Hebrew into Latin; none of the Apparatus at all, as in the other editions: no various readings in any language; no index; no idioms: (the edition being abruptly put forth by reason of some difference among the publishers;) but only the text in the several languages, and those not according to the last copies.

" Though these editions be justly had in high esteem, the second of which was styled, by some learned men, *orbis miraculum*, though it come short of the third; yet, it must be confessed, that divers ancient and useful translations may be added; that there are better copies now, than those followed in the former editions: that many things useful then, but needless now, may be taken away; that a new apparatus, far more useful, may be framed; and the several languages digested in better method; besides the greatness of the price, and vastness of the volumes, which makes them scarce useful for private libraries, being printed in such paper and characters as served rather for pomp than use; (that of Paris being sold at 45 or 50 li. the price of an ordinary library:) so that without detracting from the just praises of the publishers, (whose labours must be made use of, as they did of other men's that were before them,) it may be said, that a more perfect and useful edition, than any yet extant, may be made in five or six ordinary volumes, which may be had at a fourth or fifth part of the price of those of Paris, or thereabouts. The several parts whereof follow.

" 1. The Old Testament, Hebrew, and the New Testament, Greek, with the interlineal translation which is wanting in the Paris and Complutense Bibles.

" 2. The Vulgar Latin, according to the accurate edition of Sixtus Quintus, and Clement VIII. wherein many 1000 errors and faults of the former editions are corrected, as appears by the catalogue set forth by Lucas Brugensis.

" 3. The Roman Septuagint, the Greek whereof was printed by the most ancient Vatican copy, written, as is conceived, before St. Jerom's time, which is without doubt the most authentic of any yet extant. The Latin was gathered out of the monuments of the most ancient writers by the great industry of Nobilius, whereby

the old vulgar Latin used in the West, before St. Jerom's translation, is restored and preserved: whereas the Septuagint followed in the other editions, is made only to agree with the modern Hebrew, and accordingly enlarged or cut short, and may be better called a new Greek Translation of the modern Hebrew, than a true edition of the old Septuagint.

" 4. The Chaldee Paraphrase on the Old Testament, by Onkelos upon the Pentateuch, and by Jonathan upon Joshua, Judges, Samuel, Kings, and Prophets, about our Saviour's time; and by Jos. Cæcus upon the rest, written afterwards. All according to Buxtorf's exact edition, wherein many thousand errors are corrected, and the points, which were added by some ignorant Jew, after the invention of points, are rectified and reduced to the analogy of Ezra and Daniel, which was only in part attempted by Arias Montanus, but not perfected, as himself acknowledges. The Latin translation also amended, according to Paulus Fagius, and others.

" 5. The Syriac Old and New Testament (the native language of Christ and his Apostles,) corrected by copies transcribed out of the most ancient and perfect MSS. remaining with the Patriarch of Antioch, which is according to the old and simple edition (as it is called,) translated out of Hebrew, about the Apostles' times; the other Syriac edition out of the Septuagint, being long after. That of the Paris Bibles had many *lacunæ*, which they supplied *ex proprio ingenio*.

" 6. The Arabic Old and New Testament corrected and compared with those parts set out by Erpenius and others, and with other copies here in public and private libraries.

" 7. The Samaritan Pentateuch, (the old Hebrew text, as is conceived, about Esdras's time, if not before,) in the Samaritan character which is the old Hebrew letter, before Esdras changed it into the Assyrian (the modern Hebrew,) after the return from Babylon.

" 8. The Persian Pentateuch, by Jacobus Tavoşus (formerly printed by the Jews in the Constantinopolitan Bibles in Hebrew characters,) put into Persian characters, and translated into Latin, not extant before in any of those other editions.

" 9. The Persian Evangelists, with the Latin Version, which are now at the press, published by Mr. Wheelock, a learned linguist, and not extant heretofore.

" 10. The Ethiopic Psalms, Canticles, and New Testament, with the Latin Version, not extant in any former edition.

" 11. Jonathan's Targum upon the Pentateuch. The Jerusalem Targum upon the Pentateuch, with the Latin translation by Pellican or Taylor. The Masoreth Hebrew and Latin, with Buxtorf's *Clavis Masorethica*, and his *Castigationes Masoræ*. All which may be added as an appendix to the Old Testament. None of them are in those other editions.

" 12. The several languages shall be printed in several columns, whereby they may all be presented to the reader's view at once; whereas in the other editions divers great volumes must be turned over to compare them together.

" 13. Whereas there is no Apparatus or Various Readings, &c. in the Paris Bibles, and the Apparatus in the Antwerp and Complut. consisting of Grammars, Lexicons, Tracts, &c. are not so needful now, there being so many helps extant since, and those more exact: therefore here shall be added what is most necessary and proper, and yet is wanting in the former, viz. a just volume of the various Readings of all former editions and copies in all the languages (a work of as great use to the reader, as if he had all former copies and editions,) with some other things fit to be added, viz. I. An extract out of Cappellus's *Critica Sacra*, and others, concerning the Various Readings; Lucas Brug. de *Variationibus Locis Scripturæ*, and his two tracts. 1. De Græcis, 2. De Latinis Varietatibus. II. The Keri and Ketib, &c. with the other Various Readings of the Hebrew. III. The Differences of the Samaritan Pentateuch from the modern Hebrew, collected heretofore by Dr. Comber. IV. The Various Readings of the LXX. and the other old Greek Translations by Aquila, Theodotion, Symmachus; the five and six anonymous Translations collected by Nobilius in the Roman Septuagint, and by Drusus in his *Fragmenta Veterum Translationum Græcarum*; to which may be added the different reading of that ancient MS. the Alexandrian Septuagint (supposed by some to be written by S. Tecla,) which is now about to be printed. V. The Various Readings and Collections of the Vulgar Latin collected by Lucas Brugensis in several tracts. VI. The places restored in the Chaldee Paraphrase by Buxtorf, with a tract by him thereupon written, but not yet printed, and a tract of the use of the Chaldee Paraphrase by Lucas Brugensis. VII. The places restored and corrected in the Syriac and Arabic, with the Various Readings out of Erpenius and others. VIII. The Various Readings of the New Testament by Stephanus, Casaubon, and others, with the Readings out of the Greek,

the Syriac, Arabic, Persian, Cophti, &c. Versions of the New Testament, out of Lud. de Dieu, Munster, Kirkensten, Mr. Pocock and others. X. The Idiotisms of the Hebrew and Greek. XI. The explication of the proper names in Scripture, Hebrew, Greek, Latin. XII. A Perfect Chronology. XIII. Several Indices."

Such was the plan of this vast undertaking, which, with a few slight alterations, and those for the better, was faithfully executed within the space of four years, by the indefatigable labours of Dr. Walton, Archbishop Usher, Pocock, Castell, Wheelock, Lightfoot, Thorndike, Clarke, Greaves, Hyde, Hammond, and other learned men, of whom brief, but satisfactory, memoirs are here given, with several original anecdotes and valuable letters from the Lambeth and other stores of manuscripts. The terms of subscription were as follows:

" Those that shall collect and raise any sum by the free contribution of persons well affected, shall, for every 10*l.* have one copy; and if any lesser sum of 40*s.* or upwards, be so raised by any at present, if the said sum be made up 10*l.* by equal payments, in four-six months next following, he shall have one perfect copy, and so according to that proportion for any greater sum.

" Those that shall advance any sum out of their own estate, shall, for every 10*l.* have one copy; and for 50*l.* six copies, and so for any greater sum; and the money so advanced shall, for the ease and security of the advancer, be paid thus: only a fifth part in hand, and the rest in four-six months; and at every six months payment, account shall be given of the monies formerly paid, and of the progress of the work: and then they may also receive such volumes, as shall be finished, according to the number of copies due to them, if they please, they paying another fifth-part towards the printing of the next volume."

It is well known that the Polyglot was first dedicated to Cromwell, and afterwards to Charles the Second, for which the editor has been grossly calumniated by some writers, who were ignorant of the fact, that the usurper exacted the compliment by threatening, if it was denied, to suppress the work. Dr. Walton, therefore, much against his will, was ob-

liged to comply with the tyrannical mandate; but when the Restoration took place, he, as he unquestionably had a full right to do, cancelled the dedication in the remaining copies, and substituted one more agreeable to his own inclination and that of the subscribers. That the Polyglot, as the work of orthodox and loyal men, was far from being acceptable to Cromwell, whatever might be his policy in wishing to have the honour of patronizing it is plain, from the conduct of his chaplain, Dr. Owen, who drew his pen against it with officious virulence, which he

would hardly have done, had he not known the real sentiments of his master Oliver, and those of his party in general. Dr. Walton, however, retaliated upon this furious Independent with such a force of reasoning, facts and learning, as put him effectually to silence. This admirable vindication of the Polyglot, has been very properly re-printed, with some explanatory notes, by Mr. Todd; to whom we return our thanks for the rich entertainment which he has given us in this very seasonable publication.

MONTHLY REGISTER.

National Society.

ANNUAL REPORT.

THE National Society for the Education of the Poor on the principles of the Established Church held their Annual Meeting on the 6th instant. His Grace the Archbishop of Canterbury, President of the Society, in the Chair, supported by the Bishops of London, St. David's, Bangor, Gloucester, Llandaff, and Exeter, the Deans of Chester and Chichester, the Archdeacons of Colchester and Middlesex, Lord Kenyon, Sir James Langham, Bart. Sir Robert Peel, Bart. M.P. the Honourable Mr. Justice Park, William Wilberforce, Esq. M.P. and a numerous body of Clergy and Laity.

The Rev. Dr. Walmsley, Secretary to the Society, read the following Report:

The General Committee have made it their practice in their Annual Reports to call the attention of the meeting successively to the state of the Central School; to the progress which the system has made in this kingdom and in foreign countries; to the donations which have been made to assist in the erection of schools; and lastly to the state of the funds remaining at their disposal. They purpose, in their present Report, to follow the same order, under the impression that in so doing, they shall best succeed in imparting a clear and succinct account of the concerns of the Society during the past year. Only they cannot deny themselves the satisfaction of so far anticipating the latter topic, as to convey in the first instance, to the meet-

ing the gratifying intelligence of a legacy of 5000*l.* having been left to the Society by James Hayes, Esq.; a legacy no less splendid, when considered as to its magnitude, than most acceptable and useful in affording a very seasonable supply to the funds.

In adverting to the Central School, in Baldwin's Gardens, while they have to repeat their uniform and unabated satisfaction at the manner in which the Boys' School is conducted in all its details, under the vigilant superintendence of the Rev. Wm. Johnson, they have great pleasure in stating that the Girls' School has undergone a very material improvement, under the management of Mrs. Morgan, the newly appointed mistress. The general practice of the details of the system in it, has become more perfect, and the discipline more exact; the behaviour of the girls more orderly, their advancement in elementary learning more satisfactory. The benefits of this improvement appear to be felt by the parents of the children, and the numbers who attend have increased within the year. The Committee have always been anxious to enforce a due attention to the working department of the School; but, since the appointment of Mrs. Morgan, who has been assisted by the gratuitous services of her sister, they have found it no longer necessary to employ the additional mistress; and a very satisfactory improvement has been made in the attention paid to female work. At present, the girls of the upper class spend the whole of their time in working, with

the exception of one hour devoted to reading, writing, and religious exercises.

The children of both schools regularly attend Divine Service on every Sunday, in the Chapel at Ely Place, where their orderly and exemplary behaviour is witnessed by the whole congregation. The Committee have great satisfaction in adding, that the Rev. Dr. Bell has continued to afford his valuable services in superintending the Central School, and paying all possible attention to the details of its management.

The average number of Boys at present in the School, is 486, that of Girls, 235; and the Committee find on enquiry, that, in the course of the year, 229 Boys, and 64 Girls, have left the School competently instructed. Judging from these numbers, they are led to infer, that more than one third of the average number of children in the school, are annually sent forth into the world, furnished with that elementary instruction, and trained to those excellent habits, which are there imparted: and, if the same proportion may be taken for the whole of the National Schools in the kingdom, a very high idea indeed will be conveyed of the vast benefits which the public are deriving from these institutions.

The Central School has continued to lend its assistance freely, to schools in different parts of the kingdom, whenever applications have been made. The number of schools which have been assisted in the course of the year, is 164; some with temporary teachers and instructors, others with permanent masters or mistresses, or by the instruction of persons sent up from the country. Instances have continually occurred in which teachers of both sexes, of a higher class, have requested to be admitted into the Central School, for the purpose of applying the system to higher branches of education; others in which the training masters in the school, have been appointed to conduct grammar schools; and many, in which boys bred in the school, and trained as teachers, have succeeded to the appointment of National Schoolmasters in different parts of the kingdom.

Nor has the direct assistance afforded by the Central School been confined to the limits of this kingdom. In the month of November last, on an application received from the Committee at Calcutta, a master was provided to conduct the National School at that presidency. In August a schoolmaster destined for Van Diemen's Land, was admitted for instruction; in October two native negroes for Sierra

Leone, and several Missionaries, intended to proceed to foreign settlements, have been admitted in the course of the year.

The Committee now proceed to state the result of the information they have received, respecting the continued progress of the National System through the kingdom. The number of schools united during the present year, amount to 107. In the Report of last year, the number stated to be then in union, was 1614. Thus the whole number of schools united up to the present time, amounts to 1721.

In answer to the circular enquiries sent to the secretaries of the different schools, they have received on the whole, very satisfactory information; shewing in their general result, that the numbers receiving education in them are on the increase, and that most beneficial effects are perceptible, both in the children themselves, and in their parents. Respecting the number of children, under a course of education in these National Schools, they have never been able to speak with precision, from the imperfect manner in which the returns have been made. Last year on the best calculation, they were able to make, they reported the probable number to be 220,000. From the number of schools united in the present year, they conceive an addition to be now made to the amount of 15,000; and thus on the whole, the children now actually receiving education in the united schools, amount to 235,000.

But in addition to this, the Committee have always been sensible that a number of schools exist in different parts of the kingdom, formed essentially on the plan of the National Society, but not actually united with it. As to the number of these schools, and of the children receiving education in them, they cannot speak with any accuracy, from the want of direct information. But they are certainly led to conclude, that, when the addition of these children is made to those in the united schools, a result will be obtained of very little less than 300,000 children, now receiving sound religious education in schools either united to the Society, or formed mainly on its principles.

Respecting the National Schools established in the foreign dependencies, the Committee have received some highly gratifying details. At the presidency of Bombay, three schools have been formed for receiving European children. The Central School at Bombay, containing 172 children, the larger portion of whom are boarded, clothed, and fed. That at Surat, and at Tannah, containing 60 children. In addition to these, four schools have been

established for native children, in which there were by the last accounts, 230 scholars. A special meeting was held in August in the last year, at which the Hon. M. Elphinstone, the Governor of Bombay, presided, for the express purpose of considering the most effectual means of giving extension to the Native Schools: it was resolved, that a separate branch of the Society there should be formed, which should take this object under its special superintendence. Some prejudices existed in the minds of the natives, which, it was hoped, would be overcome. A considerable difficulty was experienced in the want of elementary books in the native languages for the use of these schools; and, in consequence, measures had been taken, to procure the translation into those languages of some of the more useful and necessary tracts. On the whole, the accounts received from Bombay are very satisfactory, as fully attesting the zeal and benevolent exertions of the British public there, in support of these institutions; and justifying every rational hope, considering the particular circumstances of their situation, of the extensive diffusion of the blessings resulting from them.

At New Brunswick, in North America, and at Sierra Leone, the progress of the National Schools is singularly striking. At the former place, the Society for supporting those institutions, has, under the powerful patronage of General Smith, the Lieutenant-Governor there, been established into a Corporation, and endowed with some grants of land. In addition to the Central School, at St. John's, seven other schools have been established in different parts of the island; and in them it appears from the reports, that about 700 children are in an actual course of education. At their Central School the numbers have recently so much increased, that the erection of an additional building was necessary, which by the last accounts, was in a state of considerable progress. At Sierra Leone, it appears from a Report lately transmitted to the Governor, and dated in January last, that no less than eleven National Schools are established in that settlement, in which are nearly 2000 persons under instruction, the greater part being natives of Africa. In addition to the children received into these schools, are many adult Negroes, both male and female, who have been captured from the slave-traders; and who thus, in exchange for a condition of the lowest human wretchedness and degradation, are imbibing the valuable blessings of sound, moral, and religious education.

In the Island of Barbadoes, the National Schools are thriving under the active and liberal patronage of Lord Combermere. Two schools have been established, one for whites and the other for negroes, each containing about 150 scholars. They are liberally supported by voluntary contributions, and the National System is practised in them with great success and perfection.

The Committee now direct the attention of the meeting, to the donations which they have made in the course of the year, for the erection of schools in different parts of the kingdom. These donations are thirty-five in number; and the sums thus expended in the year, amount to 2028*l.*: they have in every instance endeavoured to measure out their grants, in proportion to the strength and merits of the application, and to the funds remaining at their disposal; and, in many instances, they have lamented the necessity of dealing out with a sparing hand, when every other consideration, but that of the limited state of their means, would have prompted them to make a liberal donation.

Two instances have occurred, in which their grants have extended to the sum of 150*l.* in the case of two populous parishes of the metropolis, St. George's in the East, and Paddington. In St. George's in the East, is a great population of 30,000 inhabitants, comprising not less than 2000 poor children who are the objects of gratuitous education. In schools already existing, provision was made for 600 children; and a plan was formed for erecting an additional school-room, into which 420 children might be received. The estimated cost was 1200*l.* of which not more than half could be raised, at the time when the application was made, by the utmost exertions of the inhabitants.

In the case of Paddington, the population consists of about 5000, and there existed only provision for educating about 130 children. Towards a plan for establishing a National School for 180 boys and 120 girls, a liberal annual subscription of 200*l.* was raised; but in providing for the expence of the first erection of the building, the means proved very inadequate. The utmost sum raised and expected, amounted to little more than 400*l.*, while the charge to be met, was not less than 750*l.*

In eight several instances, they have extended their donations to the sum of 100*l.*

Amongst the places thus largely aided, were some very populous towns, as Hud-

dersfield in Yorkshire, containing 12,000 persons, Windsor, Welchpool, Buckingham.

At Huddersfield, the Committee learnt with satisfaction, that the plan proposed, was to provide for the reception of 300 boys and 300 girls; at Welchpool, with a population of 4500 persons, to provide for 320 children of both sexes; and at Buckingham, with a population of 5000, to provide also for 300 boys and girls. At Windsor, the population to be provided for, consisted of 10,000; a large school was erected at a great expence, but a heavy debt had thereby been incurred, which, without the assistance of the Society, could not be cleared off.

The Committee are unwilling to fatigue the meeting by a more particular detail of their donations in aid of the erection of schools; but will beg leave to refer them to the Report, as it will appear in print, where the details will be given at greater length.

The last topic to which the Committee have to call the attention of the meeting, is the state of their funds. They have already mentioned the magnificent legacy of Mr. Hayes, of the sum of 5000*l*. Had it not been for this accession to their funds, they would ere this, have found themselves in a bankrupt state, and must either have suspended their operations, or have renewed their demands on that un-failing source of wealth, the generosity of the British public, in a cause of sound piety and benevolence. As matters stand, they find between four and five thousand pounds remaining at their disposal; and they will continue to dispense this sum in that manner which they shall deem, in the exercise of their best judgment, most conducive to the great ends, for the promotion of which it is committed to their charge.

They cannot close the present Report, without briefly recalling to the recollection of the meeting, some facts connected with the institution and the progress of this Society. A period of ten years has now elapsed since the Society was first established, at the time of its commencement, the mechanism of the powerful and admirable system, which the world owes to the Rev. Dr. Bell, was not only spreading itself in different parts of the kingdom, but was applied to rear the population of the country in indifference to the established Church, or in alienation from its Communion. To direct that mechanism to a better and a sounder purpose, the education of the poor in the principles of the Church of England, was the direct

object for which the National Society was formed. And what has been the consequence? In the short space of ten years, between seventeen and eighteen hundred schools have been established in direct union with it; others have been formed essentially on its principles; from two hundred and fifty, to three hundred thousand poor children are at this time imbibing the sound instruction there afforded: And they verily believe that they cannot err on the side of exaggeration when they state, that not less than one million of individuals must have risen into life, and been mingled in the mass of society, carrying with them those sound principles, right feelings, and excellent habits, which these institutions are so well calculated to impart. Nor let it be forgotten, that the Society which has been the central spring of these great movements, and has given such impulse to the public feelings on this subject, has derived no part of its resources from the public purse, but entirely from the private contributions of individuals. Here, then, is a full and convincing proof of what may be effected by the voluntary exertions of the British public, when excited in the cause of genuine, well-directed benevolence, and sound Christian duty. Much has already been effected, but much also remains to be done. The Society would be most happy to be enabled to carry on their operations, in future, from some permanent sources of income, and to be spared the necessity of renewing their appeals to that public which has already so liberally supplied them. But under all circumstances, they trust it will generally be felt, that the great cause of National Education cannot be entrusted to better hands, or promoted by means more calculated, than those which have hitherto been adopted, to give it vigour, permanence, and stability.

The Archbishop of Canterbury trusted, that the Report which had just been read, would prove highly satisfactory to all who heard it. We are now (said his Grace) coming to that period at which we may judge of the effects of the Institution by experience; we can hardly have attended to the progress of the Society for ten years together without having acquired the means of forming a proper estimate of its merits. It will be in the recollection of many who hear me, that when this Society first started into action, the country was in a state of extensive and alarming agitation—a state which could not fail to bring about important consequences, either good or bad. At the pe-

riod to which I allude, one of the main circumstances of alarm arose from the public press; much mischief, undoubtedly was produced by this cause; and we were told by some, that in educating the lower classes, we were exposing them to much unnecessary temptation, and extending the baneful consequences to be dreaded from a polluted or perverted press; we have had ten years experience on this subject, but during that time we have not discovered any mischief flowing from this source; on the contrary, we have assurances of great good from almost every town and village in the kingdom, in which one of our schools has been established. No prominent instance of mischief has occurred; at least there is not one instance on record, though I do not mean positively to aver, that there may not have been some individual observation. I am not sanguine enough ever to expect an institution to be so perfect as not to have some individual failure. Not fewer than a million children have quitted our school, and now form part of the general mass of society, carrying along with them those good principles which we trust will not only govern their own conduct, but also a beneficial example to others. If you leave them alone, a mischievous man teaches them his wicked principles; while so much activity is abroad to disseminate error, shall we adopt no means of counteraction? Our pecuniary resources were nearly exhausted, but we are told, in the conclusion of the Report, that there is a Providence to which we may appeal, and we will confidently go on and spend even the last penny in our purse, relying upon that Providence; and if that should happen, which I feel confident never can occur, if we should appeal in vain to the benevolence and good feeling of the British public, I would even then congratulate you, that we had expended our last mite in support of an Institution, with which are intimately connected the dearest interests, temporal and eternal, of so large a number of our fellow-subjects.

Joshua Watson, Esq. the Treasurer, then gave a report of the pecuniary concerns of the Society, wherein it was stated, that a legacy of 5000*l.* stock 3 per cents. had been left by James Hayes, Esq. to promote the general designs of the Society; also a donation of 200*l.* by the executors of the late Mr. Walmsley, of Macclesfield. The Treasurer also noticed a liberal gift made by Sir James

Langham, Bart. for the establishment of a fund to perpetuate the Central School; this formed no part of the Society's account, the intention of the benevolent donor being, that it should be applied solely to the use of the Central School and its appendages.

Society for Promoting the Enlargement and Building of Churches and Chapels.

THIRD ANNUAL REPORT

Presented to the General Meeting of the Society for promoting the Enlargement and Building of Churches and Chapels, held on Monday the 21st May, by Adjournment from Thursday the 17th May, 1821.

THE Third Return of the Annual General Meeting since the formation of the Society for promoting the Enlargement and Building of Churches and Chapels, again calls the Committee to the duty of presenting to the general body of Subscribers a Report of their Proceedings, and of the progress and present state of the Society.

During the last year the assistance of this Society has been applied for in 74 additional Cases; to 43 of these, Grants have been made; and 13,281 Members of the Community have been supplied with Church Room; and of this increased accommodation, a part sufficient for 10,296 persons, consists of free and unappropriated sittings.

But as the highly beneficial results from the exertions of the Society must be more fully understood, and more duly appreciated, from a connected view of its whole transactions, the Committee think it advisable to repeat the parts of their two former Reports, which contain the proceedings from the commencement, and to unite in the same tabular form the Cases of the last year.

Statement of Contributions to this Day.

Donations, £59,417 10*s.* 10*d.*

Annual Subscriptions, £614 19*s.*

The whole Amount received has been invested in the Public Funds, and the unexpended part of it is still bearing interest. The sum at the disposal of the Society has been affected, and is subject to alteration from the fluctuations in the price of Stocks.

PRESENT STATE OF THE SOCIETY'S FUNDS.

	£.	s.	d.	£.	s.	d.
Invested in £64,547 6s. 5d...3 per cent. Stock...a' 72	-	-	-	46,471	13	6
CASH:—Balance in the hands of the Trustees - -	1,141	11	1			
Deduct, to meet Grant to Hylton, for which a warrant has been passed - - - }	500	0	0			
	£.	641	11	1		
Balance in the hands of the Treasurer - -	276	16	0			
Donations unpaid - - - - -	637	13	0			
				1556	0	1
				£.	48,027	13 7
GRANTS made by the Society, which remain unpaid } at the present time - - - - - }	-	-	-	26,870	0	0
Remains at the disposal of the Society } at the present value of the Stock }	-	-	-	£.	21,157	13 7

	1st Report, 1819.	2d Report, 1820.	3d Report, 1821.	Total.
APPLICATIONS received - - -	145	96	74	315
Under consideration - - - -	90	30	29	149
Not within Rules - - - - -	8	2	2	12
Grants - - - - -	47	64	43	154
	145	96	74	315

SPECIFIC HEADS UNDER WHICH THE GRANTS WERE MADE.

	1st Report, 1819.	2d Report, 1820.	3d Report, 1821.	Total.
Enlarging Parish Church - - -	15	22	19	56
Rebuilding and enlarging Church - -	6	8	3	17
Building Chapels - - - - -	9	3	3	15
Rebuilding and enlarging Chapels - -	3	2	2	7
Enlarging Chapels - - - - -	5	5	6	16
Enlarged accommodation from new Pewing	6	10	3	19
Building Gallery - - - - -	3	10	3	16
Assistance for purchasing a Building -	0	1	0	1
Building Church - - - - -	0	2	1	3
Purchasing free Seats in a Chapel - -	0	1	1	2
Enlarging Gallery - - - - -	0	0	2	2
	47	64	43	154
Additional Sums to former Grants - -	0	0	0	13

	1st Report, 1819.	2d Report, 1820.	3d Report, 1821.	Total.
	£.	£.	£.	£.
Amount of Grants - - - - -	13,607	15,540	10,735	40,082
Increased Accommodation for Persons -	17,700	18,857	13,281	49,838
Of which there are Free Sitings - -	13,459	12,877	10,296	36,632

The Committee have also the pleasure of repeating the intimation given in the last Report, that the progress of the Society's proceedings confirms most decidedly all the anticipations of its utility that were formed at its commencement. The last Report stated the payment of 35 of

the Grants, the work having been duly certified as completed in a satisfactory and workmanlike manner. The Committee have now to report that warrants for 70 payments have been issued; the work of 35 Grants having been completed during the last year. The letters of acknowledg-

ment transmitted upon these occasions, like those noticed in the last Report, are appealed to by the Committee, with the most heartfelt satisfaction, as confirming in the strongest manner the importance of the Society, and the successful result of its exertions. These letters continue to describe the ready and cheerful attendance upon Divine Worship in the additional places thus provided, and the peculiar gratitude which is thus awakened in many districts of the kingdom, towards those zealous friends of the Establishment, whose benevolence and patriotism have diffused over the country such substantial blessings.

From the foregoing Statement, it appears, the Society by the expenditure of £40,082, has promoted the provision of additional accommodation for 49,833 members of the Church of England, who were before excluded, by want of Church room, from attending the public instruction of their Parochial Minister, and from all the benefits of the public worship of the Established Church. It is also most worthy of remark, that in many instances this additional accommodation has induced the Parishioners to provide for a third celebration of Divine Service every Sunday.

Interesting, as these considerations must be to every mind duly impressed with the value and importance of the public worship of our Church, to individual improvement, and national safety, yet these facts will be contemplated with still deeper interest, and admitted to possess a character of much higher national importance, when the Committee state, that of the increased accommodation obtained by this Society, 36,632 are free and unappropriated sittings. The occupiers of these sittings are thus led to a participation in the instructions and comforts of our holy Religion, and to unite with all ranks of society in the public worship of their Maker; and may thus be expected to form those habits of rational piety and Christian conduct which the services of the Established Church are so eminently calculated to impress; and which constitute the only secure foundation of present and future individual happiness, and the only certain and permanent support of national security and national prosperity.

30th May, 1821.

PATENT COFFINS.

CONSISTORY OF LONDON, MAY 4.

The Office of the Judge promoted by
J GILBERT against BUZZARD and BOYER.

OF this interesting judgment of Sir

William Scott, we feel pleasure in now laying before our readers the following correct Report:—

“ The general determination which I have already arrived at, has decided the legal question, so far as my opinion can decide it, that if Iron Coffins were more durable than those of Wood, they ought to pay in proportion to their longer occupation of the ground. The question of fact, that it was more durable, remained in a controverted state, to be ascertained by further evidence to be produced, and I need not add, that to reach any thing like exactness upon such a subject of comparison was an expectation not to be indulged. The fact itself is likely to be affected and varied by the influence of various cases, acting upon both substances, so as to make any general result, even of experiments themselves, in some degree questionable. But the truth is, that such experiments have not been, and cannot be made, in any time convenient for the present decision of the question.—The whole of the illustration which it has received, is derived from the opinions of persons scientifically conversant with such subjects, and from such exhibition of fact, as may occasionally and incidentally present themselves to notice.

“ Of the former of these species of evidence, the Court is furnished with the declared opinions of eminent Professors of the science of Chemistry; and I should have been happy to have been enabled to apply confidently the safe and convenient judicial aphorism of ‘*Peritis in arte sua credendum*,’ but where such opinions disagree, a matter of no unprecedented occurrence, that rule can have no application, and it is a work of no small difficulty to produce another. The Court cannot presume to pronounce directly a decisive judgment on a subject which the conflicting opinions of those who understand it most familiarly, have left in a state of doubt. Still less can it presume to decide another comparative question of perhaps equal difficulty, and certainly increased delicacy, that of the skill and experienced judgment of the different professors. It can proceed merely *crassa Minerva*, in looking to the opposing numbers of opinions; for the arguments by which they are supported, however just, come too little within the reach of its own comprehension to authorise any dogmatical conclusion. The balance of numbers is certainly on the side of the greater durability of iron, and therefore, *prima facie* at least, the balance of authority. For supposing merely

an equality of individual skill and judgment, it must be the number that should decide the weight of aggregate authority. Having at the former hearing expressed a pretty strong inclination of my own judgment, a very uninformed one, undoubtedly, on the greater durability of iron, I may perhaps be thought to be unduly influenced by my own prepossessions, when I say that the opinions of Mr. Brande, who fixes the proportions of durability of iron and wood as three to one, and Mr. Aiken and the two other persons who concur, find a readier way to the conviction of my own mind than those of their opponents. However that may be, the opinion of the court upon this matter, rests finally with them, so far as this species of evidence can lead it.

"Another test, by no means improper to be noticed, has been suggested to me by a person of much various and accurate information, founded on the basis, to which I have already adverted, of the results of casual discovery of these substances in situations not unconnected with the present subject. Both substances, wood and iron, have been found in contact with, or in deposit with the soil, where they have been lodged either accidentally, or in pursuance of the ancient usages of the inhabitants of the country, and discovered afterwards at very distant periods of time, sometimes separately, and sometimes in conjunction. Three different states of the soil may be supposed, in which these connexions with it may have taken place; one where the ground was perfectly dry, and remained so during the whole period of the connexion. Both substances, in such a state, may be supposed entitled to a long and sound longevity; rust does not corrode the one, where moisture and air are excluded, nor rottenness the other, if insects are prevented from committing depredations. The cases of Egyptian mummies, composed, as it is said, of the sycamore of the country, but ascertained to be of 2000 years standing, are amongst the most signal instances of the *immortale lignum*, a character which Pliny appropriates to the larch. Though it is not perhaps remembered that in the interesting account which is given of the disinterment of the body of King Charles I., at Windsor, it is observed 'that the wooden coffin was found to be very much decayed, though it had been secured from external injury by a leaden coffin, carefully soldered;' and internally from those gaseous vapours which had been mentioned in the affidavits that were filed in this case, as proceeding from dead bodies, by ear-cloths, spices, and

other precautions. Another of these states was where the substances in question were found in contact with the soil, entirely or partially covered with water, salt or fresh; and this was exemplified in the instance of old anchors, bolts, and chains, which were constantly being fished up from the bottom of the ocean, where they had lain for unknown ages. It was also a circumstance of notoriety, that there had lately been discovered a belt and a gold chain, which had been fished up from the bottom of a lake, after having been thrown in there in the flight of the Queen of Scotland, about 250 years ago. Manufactured wood had been said to resist moisture in an eminent degree; and a striking manifestation of this was allowed to be furnished by the Cowey stakes, yet remaining in the river Thames, and which are supposed to have supported the bridge over which Cæsar passed his army; and the piers of Trajan's bridge over the Danube were undoubtedly striking proofs of the durability of wood under certain circumstances. As to the third state of soil, where these substances, from having been subjected to certain alterations by the effect of damp and dryness, both decay, but at very different periods, that applied more immediately to the present inquiry.

"It is a fact falling within frequent observation, that of the various weapons that are found buried in the *tumuli* or barrows, or other places of ancient sepulture in this island, the metallic heads of celts and spears, and the blades of swords and daggers, are in a condition from which they can easily be recovered to their ancient use, or to any other metallic use whatever; whilst the wood that formed their shafts, or handles, or connecting parts, not a particle remains, but are all associated with the soil in which they were buried. Numerous instances, authenticated in the most satisfactory manner, occur in the volumes of the *Archæologia*. I owe a collection of them to the active kindness of the same ingenious person.

"An affidavit brought in by the Patentee, and signed by three persons, records an instance of an infant's coffin of iron plates, deposited in the church-yard of St. Giles, Cripplegate, and found covered with rust, being of very short duration. I cannot infer much from a single instance of that kind, produced perhaps by the singularity of some circumstances, either in the soil or preparation of the metal, not stated in the affidavit; for if it were a fact not so singularly produced, the instances would be ordinary and frequent. Besides that, the covering of rust would, as has been ob-

served, operate in some degree to protect the metal from a further hasty decomposition. Perhaps the common practice, which has been adverted to in argument, of having the ends of park palings and posts shod with iron, for the purpose of preserving them in the ground, may be deemed more than a sufficient counterpoise to such a solitary fact, at least as far as the common apprehension of men has any authority upon the subject.

"It is upon these four species of evidence, if I may so call them—my own impressions founded upon all personal observation being extremely limited and superficial—upon what appears to be the common apprehension of men generally upon this matter—upon the preponderating opinion of men of science, and upon the results of discoveries in some degree, though perhaps remote, connected with this subject, that I am called upon to act; being the best, indeed the only evidence that I can collect by any industry of my own, or the more active industry of others. I must add, that if succeeding experience shall show that these premises have led to an erroneous conclusion, it will be for the justice of the parties themselves to correct it; and if they should decline to do so, it will be for the remedial justice of this Court to reduce the matter to its proper standard.

"The remaining question is, that of the proper quantum of the increased taxation. Upon that question I am satisfied by the great variety of circumstances under which both parishes and their cemeteries exist, there can be no general measure of quantum that can be deemed universally applicable even in this town and its environs. The size of their churchyards relative to their population—the possibilities of enlargement if necessary—the facility of obtaining additional cemeteries—the means of purchase within the possession of the parish—many circumstances, some of which occur, and others escape present recollection, render what may be said respecting this particular Church rate, applicable to others only with such amplifications and abatements as the difference of circumstances may require. I observe that there are demands that rather startle at first sight, and require some consideration to reconcile them to notions of propriety. St. Dunstan's in the East, rates metallic coffins at 25*l.* extra fee. I am however to remember that it is a parish extremely populous, in the heart of a most busy part of the metropolis, closely occupied by buildings, with the church-yard extremely circumscribed, and that it is a great dis-

tance from the country environs of this city. Less appears to justify the demand of 25*l.* in Islington parish, situated as it is out of this town; where ground, though highly valuable, may be more obtainable for the necessary uses of the Parishioners. But I cannot take upon myself to say, that there may not be reasons that protect all these charges from the imputation of extravagance.

"Upon this particular charge at St. Andrew's, Holborn, an ingenious calculation was proposed by Dr. Arnold, respecting the number of graves, of certain dimensions, and of certain depths, the church-yard was capable of receiving. If I took it accurately, it assumed as a basis, what I think is not to be admitted, that they were to descend to a depth below the soil of fifteen feet: as far as I could follow the calculation, I did not discover other fallacies. Fallacy there must be, for it seems quite incredible that parishes if they could act conveniently upon such a calculation, would incur the inconvenient expense, as they very frequently do, of purchasing new cemeteries.

"An objection was taken to the application of the fee as stated in the table. I think that this is a matter into which the present party has no right to look; if the whole demand be a proper demand for the longer occupancy of the ground, he has no right to quarrel with the uses to which the parish immediately applies it, taking upon themselves the burthen of providing additional grounds for interment when required. In the objection to the incumbent's proportion, it seems to be entirely forgotten that by the general law, it is the incumbent who has the freehold of the soil, although originally provided by the parish. By acquiescence, confirmed by usage, parishes in this town have acquired concurrent rights, into the validity of which, it is quite unnecessary and improper for me to inquire; as no adverse claim is, or can be raised in the course of the present discussion, in which the incumbent and parishioners stand upon one agreed footing of interest.

"The sum charged is not for an iron coffin, but generally for metallic coffins, and I think without impropriety; because having a right to know the extent of the patentee's powers, they find that under this patent, he has just the same right to offer coffins of tin, or any other metals or mixtures of metals which human ingenuity can devise, as coffins of iron. Those which are called the precious metals, may very well from their intrinsic value be deemed in their own nature, extreme and excluded

cases; but this Court cannot by conjecture limit the possibilities of human art, and take upon itself to determine that by no attainable extension of discovery or improvement, other metals and mixtures of metals may not be brought within the compass of a very reduced expense. Within our own times, other metallic bodies have been discovered, and other compositions of metal invented. And it is the more reasonable in this case, to include such a supposition, because, it is clear, from the universality of the terms in which the patentee has sued out his own patent, that he has included them himself in his own speculations of profit.

“ It is well worthy of observation, that these coffins are by their construction out of the reach of all examination. The parish has no check, no means of internal search for prohibited materials. They may be entirely varnished, or painted, or tinned, or otherwise prepared, so as to increase their duration, without betraying themselves by any considerable increase of weight, or any other manifestation. The parish is to accept them upon the mere *bona fide* of the maker, guaranteed only by the general presumption that more durable coffins would not answer his purpose for a general traffic. Even that would not exclude particular bargains with many individuals who felt particular anxiety about their relations. It would not exclude more durable metals for his general traffic, if he could, by the improvements of art, be supplied with them at a marketable price. It appears rather too much to expect that the matter should be settled, upon an assumption, that these coffins, liable to no inspection, should be always composed of the materials which the affidavits describe them to be. The parish has a right to guard itself, in this way of increased expense, against the substitution of other metals, and the use of other disguises, even supposing that the simple coffin of iron was fairly entitled to be received upon the same footing as the coffin of oak.

“ The state of this parish is likewise to be gravely considered. Situated in a most crowded part of the town, with a dense population, both of the living and the dead, both populations rapidly increasing. Here are four cemeteries full of bodies, packed as close as notions of decency and convenience will permit. Here is a crying demand for more sepulchral space, with great difficulty of obtaining it. Is such a parish a fit subject for such an experiment? for such it must be deemed, even by those who interpret the evidence most favourably for the iron side of the question, and

without adding, as I think most persons would do, a preponderance of it on the other side. The inconvenience on one side is, that the patentee of a novel invention must postpone his ampler harvest of profit, till it is ascertained by experiments made in places where no mischief can arise, whether it can be admitted in others, where it may disturb the fair use of a public, an ancient, and a sacred possession. No Court could, I think, hesitate upon the decision of such an alternative if proposed. The attempt to force this novelty has certainly produced much uneasiness, which ought to be treated with indulgence, and has generated oppositions, which have a right to be fairly disarmed, if they are to be disarmed at all. Let experience show, (and not many years' experience will be required to show what really exists,) that the apprehensions entertained are without foundation. If that can be shewn, it is to be hoped that the parishes themselves will do their duty, and if they do not, the Courts must endeavour to do theirs. At present the subject requires further probation, before such a claim can be enforced; it is breaking ground for a new purpose in a soil not yet sufficiently explored, and the Court must see and know much more, and more authentically, before it can decree the present notions, and the existing practice founded upon such notions, to be overthrown.

“ The sum charged, or proposed to be charged, is ten pounds extra, and I observe what adds to the authority of the measure, that St. George's, Hanover-square, a parish peculiarly well governed, has agreed to adopt it. It is possible that if it had belonged to me to fix the measure in the first instance, I might have rated it somewhat lower. I observe that St. Saviour's, Southwark, which states similar circumstances of necessity, arising from their population, and the extent of their burial grounds, fixes it at 5*l.* and St. George's, Middlesex, 6*l.* 9*s.* 6*d.*, stating likewise the same necessities. However, I shall not disturb what the parish has done upon a deliberate consideration of all local circumstances, some of which may have escaped me, until the result of more experience is seen.

“ I hesitate more upon the expressed condition, that the grave for the coffin shall be fifteen feet deep; I doubt not a little both upon the justice and the prudence of this. If the parish accepts what it considers as a fair compensation for the longer occupancy of the ground, it should rather seem that the coffin is entitled to be received into this same ground. The condition will occasion additional expense;

may produce occasional difficulties from obstructions; may lead to the irruption of water, and so affect other interments, and what weighs not lightly, it will put this question of durability, too much into the hands of the other party. For these coffins buried at such a depth will remain out of sight and out of attention. The parish will have no means of observing the decay; but the persons who have an interest in the future reception of these coffins will be provided with means of observation upon the comparative durability; and if the question should be revived, it will come on their side with all the additional advantage of the evidence to be produced by themselves. I wish this matter to be reconsidered; when I understand that it has undergone that re-consideration, I shall be prepared to sign the table."

The Lord Chancellor's Decision respecting the Mastership of Queen's College, Cambridge.

The Lord Chancellor said, This matter comes before me upon two petitions against the election of Mr. Godfrey, one from the Rev. W. Mandell, which states he ought to be considered as Master, the other from Mr. King, which prays that the mastership may be declared vacant, and that the fellows may be directed to proceed to a new election, or if the office shall have lapsed to the King as visitor, then that his Majesty may nominate to the same.

A clause in the College Statutes requires that the former should be a person, *qui expendere poterit annuatim ad minus viginti libras*. There were four candidates for the situation, Mr. Farish, Mr. Barnes, Mr. Godfrey, and Mr. Mandell. The qualification of Mr. Barnes was explained at the time. Mr. Mandell's may be collected from the affidavits. Mr. Farish had a paper in his pocket, which would have shewn what his was, and Mr. Godfrey did not shew what his was. It has been contended that the qualification must be a real estate, and that the words *viginti libras* are to be understood to mean twelve times *viginti libras*. If this be the true construction, no one of the candidates was qualified. It has also been contended that the qualification should have been explained at the time of election; but this, though highly useful, I do not think absolutely necessary.

The statutes next state the ceremonies which take place at the election of a president. Each fellow is to write down for whom he votes, and the senior

fellow is to read out the votes, and pronounce that person to be elected for whom a majority of all the fellows of the college, present and absent, shall have voted. If no candidate have a majority of all the fellows, a fresh scrutiny takes place. At the first scrutiny on this occasion no candidate had a majority; but Mr. Mandell contends, that Mr. Godfrey, who voted for himself was in reality not a fellow, and that therefore his vote ought not to count; and that in consequence Mr. Mandell had the required majority, and is to be considered as elected. It becomes necessary therefore in reference to this part of the case, to consider who are the real electors; and whether Mr. Godfrey was properly a fellow or not depends upon that part of the Statutes which relates to the several counties from which fellows are to be chosen. It is provided, that there shall be no more than one fellow at a time from each county of England; except in some particular cases, which do not apply to Mr. Godfrey. And Mr. Godfrey being born in Middlesex was elected to his fellowship at a time when there was already one fellow from that county in the college. But the president, and the majority of fellows are authorised by the Statutes to interpret any thing that may be ambiguous in the language of these statutes; and they have used this power of interpretation from very early times in a manner which is not sanctioned by the statutes: but in a question which arises centuries after such an interpretation has been made, it is a very dangerous thing to say that no force shall be given to it, though at first it might have been reasonably questioned. I must own that I find no authority in the statutes, nor any written instrument or document purporting to change the ordinance of the statute, upon the force of which I can say that there ought to be more than one fellow for Middlesex. But it appears that for two centuries at least there have been two fellows for Middlesex; and that there is a form known to the college of praying for a dispensation for a third Middlesex fellow. It appears to me therefore, that although usage cannot justify the violation of a statute, yet long usage must, if possible, be referred to a lawful origin. And as the Crown can dispense with the statute which prohibits there being more than one Middlesex fellow, the Crown could also by a general dispensation sanction the custom that there shall always be two Middlesex fellows. The usage therefore having obtained for the greater part of two centuries, during which every presi-

dent, and every fellow has most solemnly sworn to observe the statutes, it appears to me more probable that such a dispensation should have issued, than that all the presidents and fellows for such a long period of time should have forgotten or disregarded the obligation of their oaths; and permitted that to obtain in the college, which is now supposed, to have obtained there without lawful authority. I am of opinion therefore that Mr. Godfrey must be considered as lawfully a fellow, and consequently that Mr. Mandell was not elected on the first scrutiny.

I am now to consider whether Mr. Godfrey was duly elected; and if so, whether he continues to be master of the college, or whether by the operation of any statute either of the college, or of the land, he is no longer to be considered master. It is contended, then, as I before observed, that Mr. Godfrey was not duly elected, because at the time of election he did not possess the necessary qualification: as the only qualification which would suffice must in the first place partake of the nature of a real estate, and in the second place, it must exceed the original sum, the *viginti libras* mentioned in the statutes, in the same proportion that the sum which is now held to be a disqualification, for a fellowship exceeds the sum fixed by the statutes. Now, among various interpretations which the master and fellows have put upon their statutes at successive times, we find it stated in 1809, that by reason of the increase of the value of money, the disqualification of a fellow shall not take place now, unless that which is to disqualify amounts to 120*l.* a year; whereby they intimate that the *decem libras* of Queen Elizabeth's time is the 120*l.* a year of this time. And I do not believe from all the information I can get from either University, that this determination would be disapproved by any visitor. But no one of these interpretations of the statutes raises the sum which is to form the qualification of the master; and I therefore conclude, that whatever it may be fit to do in order to keep up the proportion that formerly existed between the master and fellows, I cannot apply that principle to destroy an election that has been completed before any such interpretation has been made, or any authority of the college, or of the visitor, has interposed.

The next question is of considerable importance to the Universities in general, whether Mr. Godfrey's qualification, if it be a personal qualification is within the meaning of the college statutes. It is the

custom of almost every college in both universities to consider personal property no disqualification for a fellowship; and it would seem, that if real property alone can disqualify for a fellowship, that like real property alone can qualify for a mastership. Accordingly, there is evidence that it has always been understood in the college, that the qualification and disqualification must be of a real nature. But in this case it is not necessary to determine the question; and it would be a hazardous undertaking to pronounce generally what shall or shall not be considered a qualification, when the case before us does not require it. For with respect to the nature of Mr. Godfrey's estate, I think it must be taken to be a real estate. A real estate has been left to trustees to be sold, and the produce to be divided among a certain number of persons, of whom he is one. Now, according to the modern doctrines of a court of equity, this would certainly be treated in a suit as personal property. But in the present instance one of the persons interested has accepted a particular portion of the estate, as his share; and the remainder is held for the present in common, by the others; and they have agreed not to sell it, unless a certain sum be tendered, which very possibly never may be tendered, in which case, as I understand, the land is not to be sold, but is to remain as it is at present, and has been for years, in shape and substance a real property. And as there is nothing in the statutes to prevent the master from selling his qualification the day after he is elected, though I suppose a master of a college would not think of doing any such thing, I am of opinion that Mr. Godfrey has a real qualification.

The next question refers to what took place subsequently to the election; for that Mr. Godfrey had the required majority is certain, and it only remains to inquire, whether he has forfeited his office. The fellows being bound to elect within eight days, or upon the eighth day: and Sunday being the eighth day, the election was made on the Saturday preceding, and Mr. Godfrey subscribed before the Vice Chancellor on the following Monday. After the scrutiny has taken place, the statutes require the senior fellow *electionem pronuntiari, et personam sic electam admittere*: and the question now to be decided will principally turn upon the meaning of this word *admittere*. That it meant something more than to elect is beyond all doubt; and any person who will look at what is to be found in the

Appendix to Gibson's Codex with respect to the instruments which pass when bishops, deans, and prebendaries are created, will probably agree with me in thinking that the word *admitto* has in the law of England a peculiar appropriate signification belonging to itself, and denoting a distinct act, which goes to the complete investiture of a person in an office of this kind. And the statutes of this college will lead to the same conclusion. For in the election of fellows, it is ordained, that after the election has been pronounced, the fellow shall take the appointed oath, and then be admitted *ad totum jus et emolumentum societatis*. And I find accordingly that there is a solemn admission of the fellows after they have taken this oath; and I think that such a ceremony accords with the meaning of the statutes. With respect to the master, the statutes having ordained that the senior fellow shall declare his election, and admit him, proceed to require that such senior shall present the master in the chapel *coram communitate collegii*, that the *Te Deum* shall be sung, and that the master elect shall take an oath which is there prescribed, which being done, the senior fellow shall immediately deliver the book of statutes, and the keys of the chests which belong to the master of the college. Now it is not very clear what book is here meant; and whether the right book was or was not used on the present occasion, I should be very sorry to decide the case upon a circumstance of that kind. Mr. Godfrey took the oath at the time of his election, and likewise received the book and the keys. He went to the master's lodge, and did acts there which are represented as acts possessory; and on the Sunday he was introduced into the arm chair in the hall, where he presided as master. It is contended, therefore, that having taken the oath, and received the book and keys, he was in fact *admitted*; and that his appearance in the hall proved that he was considered as complete master of the college.

If this reasoning be valid, and Mr. Godfrey be held to have been admitted at that time, we then come to the question, did he, or did he not, within the meaning of the Act of Charles II. (the Act of Uniformity) make the declaration which he was bound to make *before, or at his admission*. Before he took the oath, and received the book and keys, it is clear he had not subscribed the declaration: and what are we to understand by the word *at*? It is clear that if a master be elected and admitted *instantly*, he cannot

subscribe at his admission, if the word *at* be construed to mean what is contemporaneous or simultaneous, unless the vice-chancellor be present at the time. But if immediately after admission he went to the vice-chancellor, or his deputy, and subscribed the declaration, would not that be in the fair meaning of the word a subscribing *at* his admission; *at* being sometimes interpreted, *upon the occasion of*? But it is said, that if this be the true interpretation of the word, Dr. Godfrey was bound to act accordingly; and that he should have repaired to the vice-chancellor on the Sunday morning, and signed the declaration then. For it appears that there are many acts done in the University of Cambridge on a Sunday; and that this is such an one as has been frequently, and repeatedly, and constantly done on a Sunday. I do not find that they proceed in the same way at Oxford. The question, however, if it were to turn upon this, would be not what may be done upon a Sunday, but what must be done upon a Sunday; and if that point is not to be considered as pre-judged by what one may call a very general usage, I should think it would be better to say, that this act ought not to be done on a Sunday, than that it must necessarily be done on Sunday. But in my view of the present case, the question does not require an answer; and therefore I desire to be understood as giving no opinion upon it.

The true point here is, what are we to consider as the act which is to be called the *admission* of Mr. Godfrey. It is certain that a fellow is not admitted, until the president pronounces the words, *admitto te socium*, &c. And this ceremony is not prescribed in the statutes, except in those words which required the president to *admit* the fellows elect. And therefore since the word *admit*, as I have already observed has a technical meaning, and the statutes require that the master should be admitted; I understand them also to require, that a ceremony of admission should be gone through. I have been told that the head of a college does not think it consistent with his dignity to go down on his knees before a senior fellow, who is his inferior in rank; but the answer to this is, that until the master elect is in complete possession of his mastership, it is not certain that the senior fellow is his inferior in rank; and in the next place, if the statutes require such a ceremony, they are to be obeyed in spite of any objections arising from punctilio. There may be more or less ceremony according to usage; but if the word *admittere* requires any

thing to be done, then until that thing is done, the admission is not made. Then you come to this, this is so as to fellows and scholars, though there is no injunction on the subject, except the word *admittantur*; and the practice that has long prevailed. What then is the practice as to the master? On this point we have very little evidence. No one seems to remember what passed at the election of Dr. Milner, and the most that we learn is, that he was taken from the altar to his seat by the senior fellow. But with respect to the election of former masters, a witness deposes, that he is in possession of a book containing a copy of the statutes, in a blank leaf of which there is written in the hand writing of a former fellow of the college, a memorandum, entitled, "Forms attending the Election of a Master," which forms are, that he should be introduced to his seat in chapel by the senior fellow, should then repair to the vice-chancellor, and subscribe according to the Act of Charles II. and lastly, be admitted kneeling by the senior fellow in this form, "*Admitte te, &c.*" Now it appears that this memorandum was drawn up in 1761, and that the writer was a fellow, and voted at the election of a former master, Dr. Plumtree; and it is reasonably inferred, that the forms above-mentioned were the forms actually observed at that election. It is stated, however, that in many of the colleges no such forms are observed; but this has no bearing upon the present argument, because if

forms of this kind are observed as completing the admission, in bodies where admission is required, the circumstance that such ceremonies have been observed is sufficient to prove that they must still be continued; and therefore I do not think that Mr. Godfrey's admission was completed on the Sunday, and consequently he subscribed in the presence of the vice-chancellor before he was admitted to his office.

The only remaining question is, whether what I call the admission was too long delayed. And I cannot say that it was. For every person connected with the matter appears to have been considerably ignorant of what was to be done; and the admission which subsequently took place was made as soon as professional advice could be got upon the subject. The case being thus decided, it is unnecessary for me to dwell upon the effect that would have been produced upon Mr. Godfrey's election, if he had not subscribed before, or at his admission. That his office would thereby have become *ipso facto* void, is a point upon which there can be no doubt. But whether the vacancy thus occasioned would be to be filled up by the college, or by the crown, is a question of very great difficulty, with which I am not called upon to interfere. With respect to costs, it strikes me that the inquiry was so necessary on the part of the college in general, that *Domus* ought to pay the costs of all the *Petitions*.

MISCELLANEOUS INTELLIGENCE.

ECCLESIASTICAL PREFERMENTS.

The Dean and Chapter of York cathedral have presented the rev. W. H. Dixon to the vicarage of Wiston and the perpetual curacy of Cawood, in that county.

The rev. H. J. Ridley, A.M. chaplain to the lord chancellor, and prebendary of Bristol, to hold by dispensation the rectory of Abinger, Surrey, together with that of Newdigate, in the same county.

The rev. J. J. Dewe, perpetual curate of Harwich, to the vicarage of Alstonefield, Staffordshire; patron, Sir G. Crewe, bart.

The rev. H. Walter, to the rectory of Haselbury Bryan, Dorsetshire; patron, the duke of Northumberland.

The rev. Thomas Gronow, to the living of Cadoxton, near Neath.

REMEMBRANCE, No. 31.

The rev. William Collett, the younger, B.A. to the vicarage of St. Mary in Surlingham, with St. Saviour's annexed, Norfolk; patron, the rev. William Collett, of Swanton Morley.

The rev. E. Heawood, M.A. to be master of the grammar school at Maidstone.

The rev. C. S. Bonnett, M.A. rector of Avington, to be one of the marquiss of Buckingham's domestic chaplains.

The rev. Mr. Dent, to the very valuable living of Cockerham, Lancashire; patron, John Dent, Esq.

The rev. Harry Lee, fellow of Winchester college, to a prebendal stall in the cathedral of Hereford.

The rev. A. H. Kenney, D.D. to the rectory of St. Olave, Southwark, vice the rev. W. Greene, resigned.

The rev. Thomas Garbett, appointed to
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a minor canonry in Peterborough cathedral, lately vacated by the rev. C. Pratt.

The rev. J. C. White, M.A. fellow of Pembroke hall, to the rectory of Rawreth, in Essex, vacant by the death of the rev. J. Wilgress, D.D.; patron, master and fellows of Pembroke.

The hon. H. Townshend, A.M. to the consolidated rectories and parish churches of Broome and Oakley, Suffolk; patron, the marquis Cornwallis.

UNIVERSITY INTELLIGENCE.

OXFORD, May 26.—On Thursday last, the following degrees were conferred :

MASTERS OF ARTS.—Charles Baring Wall, Esq. Christ church, grand compounder; Henry Edward Stewart, Christ church; rev. Thomas Snow, Exeter college.

BACHELORS OF ARTS.—Robert Clutterbuck, Exeter college; Richard Charles Cox, scholar of Worcester college; Geo. Gould, University college; Charles Hardwicke, University college; John Watkins Bayliss, Magdalen hall; hon. Robert Grosvenor, Christ church; Charles Drewitt, and Haviland Durand, scholars of Pembroke college; John Fawcett, Baliol college; John Holding, St. John's college; Charles Hand, Jesus college.

June 2.—Yesterday, the rev. G. Rowley, M.A. and fellow of University college, was elected master of that society.

The following gentlemen of Westminster school were on Wednesday last elected students of Christ church:—E. V. Vernon, R. Hussey, W. Legge, J. Temple Mansel, and Frederick Alex. Sterky.

On Wednesday last the following degrees were conferred :

MASTERS OF ARTS.—The rev. William Johnson, St. Alban hall, grand compounder; W. J. Smithwick, Esq. Oriel college, grand compounder; rev. H. P. Bennett, Worcester college; rev. J. Billington, scholar of University college; C. R. Pole, J. Ford, Oriel college.

BACHELORS OF ARTS.—R. Holberton, Exeter college; H. P. Jeston, Worcester college; B. D. Hawkins, scholar of Pembroke college; T. Klyne, St. Edmund hall; J. C. Girardot, Brasenose college; G. Grey, Oriel college; E. Hay, student of Christ church; J. Ellis, Jesus college.

Same day the prize compositions were adjudged to the following gentlemen :

CHANCELLOR'S PRIZES.—English Essay : "The Study of Modern History;" D. K. Sandford, B.A. of Christ church, and son of the right rev. D. Sandford, D.D. one of the bishops of the Scotch episcopal church, Edinburgh.—Latin Essay : "De Auguriis et Auspiciis apud Antiquos;" C. J. Plumer,

Esq. B.A. some time of Baliol college, now fellow of Oriel college, and son of the right hon. sir Thomas Plumer, knight, master of the rolls.—Latin Verse : "Elenasis;" hon. G. W. F. Howard, of Christ church, son of viscount Morpeth, and grandson of the earl of Carlisle.

SIR ROGER NEWDIGATE'S PRIZE.—English Verse, "Pæstum;" the same, hon. G. W. F. Howard.

June 9.—The rev. W. Buckland, reader in mineralogy and geology, in this university, has been elected a corresponding member of the Museum of Natural History at Paris, by diploma.

Saturday se'night, Mr. Churton, of Brasenose college, was elected a fellow of that society.

On Thursday last, Messrs. T. W. Teasdale, W. Smith and R. Watts, of Lincoln college, and Mr. C. Rolph, of Queen's college, were elected scholars of the former society.

Same day, Mr. Henry Bowden was elected exhibitor of the same college.

The last day of Easter term the following degrees were conferred :

BACHELOR IN DIVINITY.—Rev. Geo. Rowley, master of University college.

BACHELOR IN MEDICINE.—Geo. Bryan Panton, of University college, with a licence to practice in medicine.

MASTERS OF ARTS.—Richard Webb, Esq. of Queen's college, grand compounder; rev. Thomas Hodges, of University college, grand compounder; George Anstey, Esq. of Trinity college, grand compounder; Henry Barrow Evans, of Wadham college; William Lewis, of St. Mary hall; rev. Joseph Cox, Demy of Magdalen college; rev. George Majendie, fellow of Magdalen college; Richard Davies, of Oriel college; rev. Edward Eddle, of Christ church; James Edward Newell, of Worcester college; rev. Charles Girdlestone, fellow of Baliol college.

BACHELORS OF ARTS.—Edward Frowd, Esq. of Exeter college, grand compounder; Thomas Pinder Pantin, Esq. of Queen's college, grand compounder; Henry John Urquhart, fellow of New college; Frederic Lea, of Merton college; Richard Porter, of Magdalen hall; Philip Wm. Douglas, student of Christ church; Walter Farquhar Hook, student of Christ church; Sheffield Naave, of Christ church; Lawrence Latham, of Pembroke college; James Nurse, and Robert Radclyffe, of Worcester college; John Matthew, scholar of Baliol college; Wm. H. Mogridge, of Jesus college.

The whole number of degrees in Easter term was, one B.M. thirty-nine M.A.

forty-six B.A. and matriculations ninety-two.

Wednesday, June 15.—On the first day of Easter term, Augustus William Hare, M.A. fellow of New college, rev. Henry Jenkins, M.A. fellow of Oriel college, and rev. Charles Stocker, M.A. fellow of St. John's college, were nominated masters of the schools.

The following degrees were also conferred:

MASTERS OF ARTS.—Rev. Benjamin Millingeham, of Merton college, grand compounder; William Anderson, Esq. of St. Mary hall, grand compounder; rev. Francis George Leach, fellow of Pembroke college; rev. John Mobson Furness, of Merton college; Matthew Robert Grey, fellow of Merton college; Robert Everest, scholar of University college; John Pierce Maurice, Brasenose college; rev. George Randolph, Henry Bull, rev. Charles Wm. Knyvett, rev. John Hunter Fawcett, rev. Wm. Holland, students, and George Freer, of Christ church; George Warry, scholar, and rev. Marcus Armstrong, of Trinity college; John Henry Abbott, Esq. of Balliol college; and rev. Hugh Rowlands, of Jesus' college.

BACHELORS OF ARTS.—Alfred Smith, Esq. of Queen's college, grand compounder; Russell Ellice, Esq. of Brasenose college, grand compounder; John Sargeant, Esq. John Barneby, Esq. of Christ church, grand compounders; Christopher John Musgrave, of St. Alban hall; Richard Blackmore, Aaron Foster, Alexander Lamb, of Exeter college; Richard Roake, John Scott, William Bownes, scholar, of Lincoln college; Thomas Bennett Round, Newman John Stubbin, of St. John's college; Anthony Chester, of Merton college; William Wilson King, Alexander William M'Nish, Henry Pickthall, of Queen's college; Francis Orton, of St. Mary hall; Thomas Hope, Charles Hotham, scholar, of University college; John Mendham, Robert Lawrence, of St. Edmund hall; William Henry Prescott, Thomas Lloyd Pain, scholars, William Nielson, Edward Francis Arney, Robert Little, William Lee, Andrew Alfred Daubeny, Charles Parkin, hon. Hugh Anthony Rous, of Brasenose college; Thomas Vavasor Darell, student, Charles William Dodd, Frederick Harry Pare, William Ewart, George Salt, Henry Caesar Hankins Hawkins, of Christ church; James Winter Scott, Esq. Corpus Christi college; Cecil Robert Smith, Balliol college; Robert Townsend Passingham, Worcester college; Harry Townsend Powell, Oriel college; Ames Helicar, Trinity college; Thomas

Price, scholar, Thomas Stacy, Thomas Davics, of Jesus' college.

The rev. Francis Wrangham, M.A. of Trinity college, Cambridge, and archdeacon of Cleveland, was admitted *ad eundem*.

Yesterday, the following degrees were also conferred:

DOCTOR IN DIVINITY.—Rev. George Rowley, master of University college.

MASTERS OF ARTS.—Charles Barton, Brasenose college; rev. John Strange Dandridge, scholar, of Worcester college; Julius Deeds, scholar, of Trinity college.

June 16.—On Wednesday last, the rev. W. Jones Skinner, M.A. was elected fellow, and Mr. James Hadley, scholar, of Worcester college, on sir Thomas Cooke's foundation; and on Friday, the rev. John Strange Dandridge, M.A. was elected fellow, and Mr. Charles Joseph Philpot, scholar of the same college, on Mrs. Eaton's foundation.

CAMBRIDGE, May 25.—T. Thorp, Esq. B.A. fellow of Trinity college, was on Wednesday appointed travelling bachelor, on Mr. Wort's foundation.

The following gentlemen were on the same day admitted to the under-mentioned degrees:

MASTERS OF ARTS.—Rev. H. Yenn, fellow of Queen's college; rev. W. Waller, of Sidney Sussex college.

BACHELORS OF ARTS.—R. Barker, of St. Peter's college; T. Blakeway Bray, of Magdalen college.

May 30.—At a congregation held on Wednesday last, John Smith, B.A. of St. John's college, was appointed deputy esquire Bedell; Mr. Beverley, the senior squire Bedell being allowed by the university to retire with the full emoluments of office, in consideration of his long services and advanced age.

June 2.—Tuesday last, John Holroyd, B.A. of Trinity college, was elected a fellow of Catherine hall, on the Skirne foundation.

On Wednesday, the following gentlemen were admitted to the undermentioned degrees:

MASTER OF ARTS.—Benjamin Heath Malkin, fellow of Trinity college.

BACHELOR OF CIVIL LAW.—John Page Wood, of Trinity college.

BACHELORS OF ARTS.—Loftus Anthony Cliffe, and George Best, of St. John's college; Charles Stuart Girdlestone, of Caius college; Charles Birch, Catherine hall; Thomas Foster, Emmanuel college; Samuel Charlton, and George Ludford Harvey, of Sidney Sussex college.

June 16.—On Monday last, the follow-

ing gentlemen were admitted to the under-mentioned degrees :

BACHELORS IN DIVINITY. — William Tatham, Richard Wager Allix, and James Commeline, fellows of St. John's college.

HONORARY MASTERS OF ARTS. — Lord H. F. C. Kerr, and hon. H. S. Law, of St. John's college; hon. Baptist Wriothlesley Noel, Trinity college.

MASTERS OF ARTS. — J. Hutton Fisher, fellow of Trinity college; Charles Courtenay, St. John's college.

BACHELOR IN CIVIL LAW. — James Kennedy, Trinity hall.

BACHELOR OF ARTS. — George Pitt, Trinity college.

At the same congregation, the following gentlemen were elected Barnaby lecturers, for the year ensuing :

MATHEMATICAL. — B. P. Bell, M.A. of Christ college.

PHILOSOPHICAL. — Jos. Hudson, M. A. fellow of St. Peter's.

RHETORIC. — H. P. Hamilton, M.A. fellow of Trinity college.

LOGIC. — George Stevenson, M.A. ditto.

The chancellor's gold medal for the best English poem, for the present year, is adjudged to T. B. Macaulay, scholar of Trinity college. Subject, "Evening."

Sir W. Browne's three gold medals, for the present year, were on Wednesday last adjudged as follows: the Greek Ode, H. N. Coleridge, fellow of King's college; the Latin Ode, C. Fursdon, Downing college; Greek Epigrams, E. Baines, Christ college.

The vice-chancellor has selected the following exercises, *Honoris causa*: Greek Ode: motto, "Expectes, eadem, &c." Latin Ode: motto, "Barbiton Paries habebit;" "Lauro, cinge volens, &c." Epigrams: motto, "Conamur tenues grandia;" "Labor ultimus;" "Quisquis ea, &c." "Ta mikka mikkois." The names of the respective writers will be recorded, if their consent to open the mottoes be communicated to the vice-chancellor.

BEDFORDSHIRE. — Died, in the 59th year of his age, justly beloved and regretted, the rev. Thomas Gregory, vicar of Henlow, in this county.

BERKSHIRE. — Died, in his 59th year, the rev. Lawrence Caniford, vicar of St. Helen's church, Abingdon.

CUMBERLAND. — Died, at Whitehaven, the rev. Richard Armitstead, minister of St. James's in that town, rector of Maresby, and a magistrate of the county.

DORSETSHIRE. — Died, the rev. J. Munden, LL.D. rector of Beer Hacket and Corscombe, in this county.

GLOUCESTERSHIRE. — Died, the rev. Thomas Veel, M.A. curate of Eastington, in this county.

HEREFORDSHIRE. — Died, the rev. Mr. Squire, prebendary of Hereford cathedral, and many years head master of the college school.

KENT. — Died, the rev. D. Ibbetson, M.A. rector of Halsted.

LINCOLNSHIRE. — Died, at Pinchbeck, near Spalding, aged 68, the rev. T. H. Wayett, vicar of that parish.

NORFOLK. — Died, the rev. Morden Carthew, A.M. aged 60, vicar of Mattishall, with the rectory of Paxley, in this county.

Died, at Field Dalling, in this county, aged 74, the rev. William Royle, vicar of Islington, and many years of Crimplesham, in this county.

Aged 76, the rev. L. Berney, of Stalham.

NORTHAMPTONSHIRE. — Died, by the bursting of a blood vessel, the rev. William Stalman, son of the rev. William Stalman, rector of Stoke Bruery, near Towcester, in this county, and fellow of Brasenose college, Oxford.

OXFORDSHIRE. — Died, after a long indisposition, at his father's, aged 28, the rev. Samuel Jackson, M.A. of Baliol college, Oxford.

Died, aged 38, the rev. William Thomas Beer, of Worcester college, Oxford.

SOMERSETSHIRE. — Died, at Bath-easton, aged 62, after a lingering illness, the rev. Race Godfrey, D.D. of Waleot Parade, one of his Majesty's justices of the peace, and nearly thirty years minister and chief proprietor of Kensington Chapel, Bath.

Died, at Bristol, in the 79th year of his age, the rev. Thomas Ford, LL.D. late vicar of Melton Mowbray, Leicestershire.

Died, on the South Parade, Bath, the rev. C. H. Sampson, D.D. minister of Laytonstone chapel, Essex, and late one of the chaplains at the presidency of Madras.

SURREY. — Died, at Wimbledon, the rev. Joshua Ruddock, M.A. vicar of Hitchin, and late fellow of Trinity college, Cambridge.

SUSSEX. — Died, the rev. sir Henry Poole, bart. of the Hook, near Lewes, in his 78th year.

YORKSHIRE. — Died, in the 77th year of his age, universally respected and revered, the rev. William Richardson, sub-chantor of the cathedral, incumbent curate of St. Michael le Belfrey, and vicar of St. Sampson's, York.

Died, on the 16th instant, at his parsonage, Langdon-Hills, Essex, the rev.

John Moore, LL.B. for many years the much-respected rector of that parish. In the metropolis, he had long been known as one of the minor canons of St. Paul's, and a priest of his Majesty's chapel royal, rector of St. Michael Bassishaw, lecturer of St. Sepulchre's, and till within the last few months one of the examiners of Merchant Taylors' school. In all of these, and many other scenes of active duty, he set an example of energy and unshrinking exertion, seldom paralleled, and never exceeded. To high attainments in biblical literature, he added that intimate acquaintance with subjects of an eccle-

siastical nature, which procured him the respect of all the friends of the National Church, many of whose ministers, especially the clergy of London, were essentially indebted to the application of his powerful talents, and unwearied researches, for the vindication of their rights and privileges. And it cannot fail to be gratifying to his numerous friends to learn, that the closing scene of his long and useful life, bordering upon 80 years, was marked by testimonies of peace and hope, as his career had been characterized by independence of mind, and integrity of conduct.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

The Old Testament, arranged on the Basis of Lightfoot's Chronicle, in Historical and Chronological Order, in such Manner, that the Books, Chapters, Psalms, Prophecies, &c. may be read as one connected History. in the very Words of the authorized Translation. To the above are added, Six Indexes—the First containing an Account of the Periods, Chapters and Sections into which the Work is divided, with the Passages of Scripture comprised in each:—the Second, in Columns, enabling the Reader to discover in what Part of the Arrangement, any Chapter or Verse of the Bible may be found:—the Third and Fourth, of the Psalms and Prophecies, in Tables; showing in what Part of the Arrangement, and after what Passage of Scripture every Psalm or Prophecy is inserted; and likewise on what Occasion, and at what Period, they were probably written; with the Authority for their Place in the Arrangement:—the Fifth containing the Dates of the Events according to Dr. Hales:—and the Sixth a general Index to the Notes. By the Rev. George Townsend, M.A. of Trinity College, Cambridge. 2 vols. 8vo. 1l. 16s.

An Exposition of the Lord's Prayer, for the Edification of Youth: intended as a Sequel to a Series of Theological Tracts, brought forward under Royal Patronage and Ecclesiastical Approbation. By Mrs. Hake. 18mo. 1s. 6d.

Sermons on Various Subjects. By the late Rev. Frederick Thruston. 8vo. 12s.

The Scriptural Character, and Excellence of the National Church; in two Sermons, preached in London and its Vicinity, in the Spring of the Year 1821. By Richard Mant, D.D. Bishop of Killaloe and Kilfenora. Published by Request. 2s. 6d.

The Christian Religion made plain to the meanest Capacity, in a Dissuasive from Methodism, with an Appendix subjoined, in two Parts; the first, on the Probability of Punishment being corrective, rather than vindictive and everlasting; the latter on the Resurrection at the last Day: to which are added, Observations on the tenth, eleventh, twelfth, thirteenth, and twenty-seventh Articles, Notes and Index. By a Clergyman of the Established Church. 5s.

The Moral Beauty of Messiah's Kingdom illustrated in a Sermon, preached in the Chapel of the Philanthropic Society, St. George's Fields, on Sunday, May 6th, 1821, being the Thirty-second Anniversary of the Establishment of the Institution. By Richard Mant, D.D. Bishop of Killaloe and Kilfenora. 1s. 6d.

The Moral Tendency of Divine Revelation asserted and illustrated in Eight Discourses, preached before the University of Oxford in the Year 1821, at the Lecture founded by the late Rev. John Bampton, M.A. Canon of Salisbury. By the Rev. John Jones, M.A. of Jesus College, Archdeacon of Merioneth, and Rector of Llanbedr. 8vo. 10s. 6d.

Sermons. By the late Very Rev. William Pearce, D.D. F.R.S. Dean of Ely,

Master of Jesus College, Cambridge, and formerly Master of the Temple. Published by his Son, Edward Serocold Pearce, Esq. A.M. Student of the Inner Temple. 8vo. 12s.

Seventeen Sermons of the eminently pious and deeply learned Bishop Andrews; modernized for the Use of general Readers, by the Rev. Charles Danbeny, Archdeacon of Sarum. 8vo. 10s. 6d.

LITERARY INTELLIGENCE.

A Reprint of the two Parts of Religio Clerici is in the Press, to which is now added, by the same Author, "The Parson's Choice," a Professional Epistle.

An Account of a New Process in Painting, by Means of Glazed Crayons; with Remarks on its general Correspondence with the Peculiarities of the Venetian School; to which are added, supplementary Details explanatory of the Process.

A Volume of Sermons, by the Rev. J. E. Denham, of St. John's College, Cambridge, and Curate of St. Mary's Islington.

A Fourth Edition of Village Sermons, by the Rev. Edward Berens, A.M.

Deism compared with Christianity; being an Epistolary Correspondence, in which is shown the Insufficiency of the Arguments used in Support of Infidelity. By Edward Chichester, M.A. Rector of the Parishes of Cuddaff and Cloncha, in the Diocese of Derry.

Mr. Charles Marsh has in the Press, the Life of the late Right Hon. W. Wyndham, comprising interesting Correspondence, and the Memoirs of his Time.

POLITICAL RETROSPECT.

THE most important domestic events of the last month may be comprised under the head of parliamentary proceedings; and as they constitute the general result of a long and busy session, they ought not to be passed over without a few remarks.

The estimates submitted by ministers to the House of Commons have been canvassed with extraordinary minuteness and perseverance; and the consequence undoubtedly is a very general conviction that material retrenchment may be effected. In fact, the point has been conceded by ministers themselves, and they have pledged themselves to make reductions before Parliament re-assembles. This circumstance is so far satisfactory and important, as it shews, that at a period of general distress the administration is ready to surrender a

part of its own patronage, and to abridge the emoluments, and consequently the comforts of its own friends and dependents. And it also proves, what the incredulous are unwilling to believe, that the House of Commons still exercises an efficient controul over the executive departments of the state. But if any persons imagine that the burdens of the country can be effectually lightened by the abolition of sinecures, or the reduction of salaries, we have no hesitation in pronouncing them grievously mistaken. It is hardly possible that any re-modelling or retrenchment can produce a greater annual saving than two hundred thousand pounds: and what taxes can be repealed in consequence of such a reduction?

It has been satisfactorily proved that the expenditure of the current

year will fall short of that of last year by more than a million. And that if the revenue suffers no diminution, there will be a *bonâ fide* and effective sinking fund of three millions. These facts serve to strengthen the opinion which we have already expressed respecting the stability of our financial system. A particular class of the community may suffer from the low price of their produce; or a particular branch of our manufactures may be destroyed by foreign competition; but while consumption goes on increasing, and public credit flourishes, and the great mass of the population are employed and paid, nothing can well be more absurd than to speak of the country as ruined.

In deference to the petitions of the agriculturists, the tax upon husbandry horses has been repealed; and under all the circumstances of the case, the repeal seems prudent and proper. Both landlords and farmers are suffering, and must continue to suffer, from the return to a regular standard and a metallic currency. And their sufferings cannot be effectually relieved but by an increased demand for agricultural produce, and a gradual fall in the price of labour. But of this fact it is not to be supposed that the majority will ever be convinced, all they know is, that they are in distress; and all they ask is, that somehow or other they may be relieved. Into the principles and details of the Report from the Committee of the House of Commons, we cannot now enter. We believe, however, that their general soundness is unanimously admitted, and that their circulation through the country will be attended with considerable advantage. And the only real question is whether the forementioned repeal be consistent with former determinations of the legislature, and with good faith to the public creditor.

It appears at first very easy to defend the negative side of this inquiry. But on the whole, we believe that the affirmative may be fairly made out. The repeal has been consented to as a relief to the agriculturists. Manufacturers have frequently been relieved in a similar manner. Money has been lent to them on easy terms at the treasury, when they could procure it no where else; and the money so lent had been previously borrowed by government at considerable inconvenience and expence. We see no reason therefore why some sacrifice should not now be made in aid of the farmers and landlords, and it is evidently better to assist them by taking off a small tax, than by advancing a sum of money, of which the interest would be charged to the public at large, and defrayed out of some future impost.

The bill for amending the poor laws is postponed to next session; and the criminal laws amendment bill has been rejected in the House of Lords; both of these events were confidently anticipated by the country—but we do not despair of seeing some effectual improvements adopted in the course of next year. The attention of Parliament has also been called to the conduct of our continental Allies—to the Bishop of Peterborough's mode of examining Candidates for Orders—and to the plan of education adopted by Mr. Owen of Lanark. On the last we shall find an opportunity of commenting hereafter. With the second, as it is a theological and ecclesiastical question, our readers are already acquainted; but we trust that the reception which the subject has met with in the House of Lords will save them from ever hearing of it again as a matter of parliamentary complaint. The petition was rejected without a division, as referring to a subject with which the House had no concern.

The conduct of the Emperors of Austria and Russia appeared to be a more promising subject, though it may be doubted whether the English Parliament is any more able to controul their majesties, than to realize the Utopian nonsense of Mr. Owen, or to assume the office of Bishop's chaplain, and superintend examinations for Orders. Lord Londonderry admits that the principles avowed by our Allies, are principles to which an English minister cannot give his assent; but at the same time he assures the country that he has seen no desire of aggrandizement or usurpation on the part of the continental powers, and he properly reminds them that it would be the height of chivalrous folly to quarrel with every potentate who publishes an ill-written state paper. We believe that this is a fair representation of the case, and that the public in general are disposed to acquiesce in its correctness. The event of the

campaign against Naples has completely proved that the revolution in that country was not the work of the people, but was effected by a few intriguing and factious individuals, who contrived to upset a weak and inefficient government. The same individuals loudly threatened their Austrian neighbours; and were employed in preparing to drive them out of Italy. We cannot see, therefore, that the Allies were to blame for interfering; and if they seriously endeavour to improve the condition of Naples and Sicily, and to make their present occupation of those countries a permanent blessing to the inhabitants, they are, to say the least, more likely to effect such an object than all the Carbonari in the world. In this case it will only remain to hope that when they next undertake to compose a manifesto, they may be so fortunate as to have the assistance of a better secretary of state.

NOTICE TO CORRESPONDENTS.

W. will oblige us by furnishing a direction under which a letter may be addressed to him.

Cler. Glouc. Oxon. and *Philo-Sabbatos* shall appear.

G. I. M. and *Cler. Cest.* have been received, and are under consideration.

Adjutor's hint shall be remembered.

The letter of *Σκωτος* was accidentally mislaid.

The report of the case *Parham* against *Templer* is deferred from want of room. Similar communications will be thankfully received.